TAFSIR *of*
SURA QAF

SHAYKH ABDULLAH
SIRAJUDDIN AL-HUSAYNI

TRANSLATION & NOTES BY RASHAD JAMEER

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Translator's Preface

In the Name of Allah, Most Gracious, Most Merciful

PRAISE BE TO ALLAH, LORD OF THE WORLDS. May the peace and blessings of Allah be upon our master Muhammad, and upon his family, his companions, their successive generations, and all those who follow their way.

This is a translation of Tafsir of Sura Qaf (*Hawl Tafsir Sura Qaf*) from the gnostic (*'Arifbillah*) and lover of the Prophet ﷺ, Shaykh ʿAbdullah Sirajuddin al-Husayni al-Halabi (Allah be well pleased with him). Now, amongst those who have an active, loving relationship with the Book of Allah, Sura Qaf is widely known to be chiefly focused on the hereafter. It comprises timeless messages that focus the reader on the hereafter, witnessing the Recording Angels (*raqíbun ʿatíd*) on his shoulders, transporting him to the point of his death, and placing him squarely in the middle of the Day of Judgment. Yet, despite this sura's heavy focus on the *akhira*, it is Shaykh ʿAbdullah Sirajuddin's love of the Prophet ﷺ that manifests throughout this work.

ABOUT THIS VOLUME

In addition to hadith references, the complete sura in Arabic has been included at the beginning to facilitate its recitation. Dr. Mustafa Khattab's *Clear Quran* was used for the English translation of the Quranic verses. A biography of our esteemed author was added which was not present in the original Arabic, as well as footnotes to supplement abstruse concepts with a lowercase [t] to indicate the translator. All other footnotes in this book are from Shaykh Abdullah Sirajuddin himself. Titles and subtitles have been added for organization, while the verses of the sura have been separated for enhanced readability. The Arabic has been included for certain *ahadith*, as is our habit, to preserve the words of our Prophet ﷺ and reinforce the English text. Last, but not least, special thanks to Shaykh Faraz Rabbani for gifting us this delightful book and Kelly El-Yacoubi for her editing. May Allah draw us all to nearer to Him and His Prophet ﷺ by the *baraka* of our author, Shaykh ʿAbdullah Sirajuddin al-Husyani. *Amin!*

RASHAD JAMEER
November 2019 / Rabi' al-Awwal 1441
Pickering, Ontario, Canada

Biography of Shaykh Abdullah Sirajuddin al-Husayni رضي الله عنه

SHAYKH ʿABDULLAH b. Shaykh Muhammad Najib Sirajuddin al-Husayni رضي الله عنه (1923-2002 CE) was a descendant of Imam Husain b. ʿAli b. Abu Talib رضي الله عنهما from his father's side. Shaykh ʿAbdullah Sirajuddin was born into an honorable and pious family, just prior to the collapse of the Ottoman Empire in 1923 CE. During his childhood, Shaykh ʿAbdullah Sirajuddin was surrounded by the love and care of his father, Shaykh Muhammad Najib Sirajuddin, who was also a leading scholar of *tafsir*, *fiqh*, *hadith* and *tasawwuf*. Shaykh ʿAbdullah Sirajuddin was known for expressing much respect, benevolence and love towards his family. It is also said that he was very enthusiastic about helping his mother in her domestic tasks. He loved his father dearly as well, and after his father passed away, he always began his writings by paying homage to him.

HIS TEACHERS

He studied hadith at the Islamic School of Khasrawiyya. There he studied under leading scholars of the time such as: the great jurist Imam Muhammad Ibrahim al-Salqini ﷺ, the saintly Sufi Shaykh ʿIsa al-Bayanuni ﷺ, Shaykh ʿUmar Masʿud al-Hariri ﷺ, Shaykh Faydallah al-Ayyubi al-Kurdi ﷺ, Shaykh Ahmad al-Shammad ﷺ, and several other prominent scholars. Shaykh ʿAbdullah also frequented other scholars who did not teach at his school, such as the jurist Shaykh Ahmad al-Kurdi ﷺ and Shaykh Muhammad Saʿid al-Idlibi ﷺ. As he remained in their proximity, the great scholar of hadith and leading historian of Aleppo Shaykh Muhammad Raghib al-Tabbakh noticed his intelligence and intense devotion to the pursuit of knowledge and decided to become his mentor.

He continued his studies under the supervision of his father, Shaykh Muhammad Najib Sirajuddin who always attracted large crowds to his lessons. In this environment Shaykh ʿAbdullah was given the opportunity to further develop his skills and increase his knowledge, and his fame as a scholar soon spread throughout Aleppo. He began teaching Islam in various mosques, such as the Hamawi Mosque where he tutored one hour in the morning, four times a week. Soon he was asked to teach at various colleges including the Shaʿbaniyya School. He also taught many courses and lessons in various mosques including his own where he continued to impart knowledge upon the masses even when the funds that provided his payment were stopped. Then came one year in which his father's age prevented him from continuing his classes. Shaykh ʿAbdullah, still only 20 years old, carried the heavy load of succeeding his father as a scholar. The demands of the public and the high level of his father's classes made this a great test for him, but by the grace of Allah he succeeded it,

and honouring this responsibility caused the admiration of the public for him. Following the vacuum caused by the closing of the Shaʿbaniyya Islamic School, Shaykh ʿAbdullah felt the need to found a large Islamic school in Aleppo that would take charge of training future scholars and preachers.

HIS SCHOOL

He decided to revive religious teaching by founding the School of Islamic Teachings in 1958 CE. Its program combined *fiqh* courses, Islamic spirituality, the life and qualities of the Messenger of Allah ﷺ, as well as the sciences of hadith. In addition, he founded a Quran school whose mission it was to teach its students the Holy Quran. Generous scholarships were granted to the pupils in order to encourage the preservation of this knowledge.

SHAYKH ABDULLAH'S DREAMS AND MESSAGES FROM THE PROPHET ﷺ

The noble Shaykh was known to see the Prophet ﷺ whilst asleep and awake. On one occasion, Shaykh ʿAbdullah Sirajuddin ﷺ saw that the Prophet ﷺ had ordered our master ʿAli b. Abu Talib ﷺ to dress the Shaykh with his cloak, and another time the Prophet ﷺ himself dressed him with his noble hand. Another time the Prophet ﷺ told him: "you are our dedicated servant" after which he would say: "The Prophet is pleased to have me as his servant." Some of the *ʿulama* have even said that when the Shaykh would begin writing his books on the Prophet ﷺ, it was as if the Prophet ﷺ was standing right in front of him and the Shaykh was describing the lofty attributes and physical beauty of the Prophet ﷺ. Shaykh ʿAbdullah Sirajuddin was truly in love with the Best

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of Creation ﷺ, and the Axial Saint (*Qutb*) of Damascus, the *Arifbillah*, Shaykh ʿAbdur Rahman al-Shaghouri ﷺ called him *the Pole of Prophetic love of our times*.

DREAMS RELATED TO HIS BOOK: OUR MASTER MUHAMMAD RASULULLAH ﷺ

Shaykh ʿAbdullah Sirajuddin's magnum opus *Our Master Muhammad Rasulullah* ﷺ is considered to be his best work, and this was the book that was recited to *Rasulullah* ﷺ in their dream and then placed onto the Kaaba. The Prophet ﷺ said: "put this book that Shaykh ʿAbdullah Sirajuddin ﷺ wrote on the Kaaba." And many brothers and sisters have had many dreams of *Rasulullah* ﷺ after reading this blessed book and other books authored by Shaykh ʿAbdullah Sirajuddin ﷺ. There are countless reports of many *ʿulama* and *awliya'* who saw the Prophet in their dream with Shaykh ʿAbdullah ﷺ sitting beside him, and many people have had dreams of *Rasulullah* ﷺ with Shaykh Najib Sirajuddin ﷺ sitting on one side of *Rasulullah* and Shaykh ʿAbdullah Sirajuddin ﷺ sitting on the other.

In a time when Islam was severely weakened in many ways, one man inspired the people to return to the righteous path like no other. And even though Aleppo is the city of scholars, some [hyperbolically] said that no scholar was left in Aleppo any longer after his passing away.

HIS KINDNESS

Shaykh ʿAbdullah was known to be generous and helpful to the poor, lenient towards the students of his school, and famed for his humility and devotion. As Shaykh ʿAbdullah became the leading scholar of Aleppo, he conveyed in his classes the quintessence of Islamic legislation (*fiqh*) and spirituality (*tasawwuf*). In a moving voice, he often spoke of love towards

the Messenger of Allah ﷺ and the duty to follow his excellent manners. He promoted love for the Sunna and revived it in his behaviour and exhortations. Shaykh Nur al-Din ʿItr mentions that he was '*extremely scrupulous and avoided any doubtful thing.*'

HIS STUDENTS

Shaykh ʿAbdullah's students were numerous, many of them becoming prominent scholars themselves, such as his son Shaykh Ahmad Sirajuddin, his nephew and son-in-law Shaykh Nur al-Din ʿItr, Shaykh Samir al-Nass, Shaykh Muhammad ʿAwwama and Shaykh Muhammad al-Ninowy, may Allah preserve them all.

HIS BOOKS

Shaykh ʿAbdullah wrote nearly 30 books dealing with Sufism (*tasawwuf*), creed (*ʿaqida*), ethics, and the noble manners of the Prophet ﷺ, the sciences of hadith and *tafsir* of Quran. Perhaps his most famous work, however, is *Sayyiduna Muhammad Rasulullah* ﷺ (Our Master Muhammad: The Messenger of Allah ﷺ). A list of his written works are presented below.

1. Belief in the Various Realms of the Hereafter and their Respective Events
2. Belief in the Angels
3. Recitation of the Holy Quran
4. Closeness to Allah Most High
5. Supplication (*Du'a*)
6. Our Master Muhammad the Messenger of Allah ﷺ (*translated*)
7. Commentary on the Versified Bayquniyya on Hadith Nomenclature (*translated*)
8. The Testimony: There is No God but Allah, Muhammad is the Messenger of Allah ﷺ (*translated*)

9. The Ascension of Words and Deeds to Allah
10. Sending Prayers upon the Prophet ﷺ (*translated*)
11. Salat in Islam
12. The Guidance of Quran in Producing Proofs
13. The Guidance of the Quran in Understanding the World and Pondering Creation
14. Reflections on the Tafsir of Sura al-Fatiha: The Matrix of the Quran
15. Reflections on the Tafsir of Sura al-Hujurat
16. Supplications of Morning and Evening
17. Reflections on the Tafsir of Sura Qaf (*translated*)

HIS DEATH

Following a surgery carried out toward the end of his life, the health of Shaykh ʿAbdullah deteriorated. On the 4th of March 2002 CE [1422 AH] he returned to his Lord. The news of his passing was announced throughout the Muslim world, and covered it with a veil of sorrow. Shaykh ʿAbdullah b. Muhammad Najib Sirajuddin al-Husayni al-Halabi ﷺ was buried in the Shaʿbaniyya complex, next to the graves of its Ottoman founders. May Allah sanctify the noble Shaykh's secret!

Introduction

PRAISE BE TO ALLAH, Lord of the Worlds. May peace and blessings be upon our master Muhammad, the leader of all prophets and messengers, and upon his family and companions in their entirety.

This noble sura presents the essentials of faith (*iman*) and illustrates them via cogent proofs and conclusive evidence. Sura Qaf, as indicated in the opening *ayats*: *wa 'l-Qurani 'l-Majid! (I swear by this glorious Quran!)*:

- mentions *tawhid* (monotheism)
- confirms the existence of Allah Most High being true
- affirms the contiguous succession of prophethood

Likewise, it affirms the attributes of Allah Most High and His Transcendence beyond defeciency, because this Quran is majestic. It is not the speech of a human being. Rather, it is the speech of *the Creator* of human beings. He revealed it unto His Prophet and His Messenger, our master Muhammad, the master of humanity (Allah bless him and his family and give them peace).

Moreover, it includes belief in the angels (*iman bi 'l-mala'ikat*) as indicated in Allah's word:

﴿إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ﴾

As the two recording-angels—˹one˺ sitting to the right, and ˹the other to˺ the left—note ˹everything˺... (Qaf 50:17)

And it mentions the messengers:

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ﴾

Before them, the people of Noah denied ˹the truth,˺ as did the people of the Water-pit (Ashab al-Rass) and Thamud...(Qaf 50:12)

And it mentions the *two qiyamas* (*qiyamatayn*): the lesser *qiyama* which refers to the *qiyama* of man [i.e. his death], and the major *qiyama* which refers to the hereafter [i.e. the Resurrection].

And it mentions the life of this world and the world of the hereafter.

It mentions the death of man, the describes the scene at his death, and his appointed day.

It discusses the all-encompassing nature of Allah's Knowledge and His Omnipotence over man, to such an extent that He even knows the secret thoughts of man.

It mentions the state of the dwellers of the Garden and the denizens of the Fire, and how the denizens of the Fire will be herded into the Fire and thrust therein. It mentions how the dwellers of the Garden will be comfortably entered into the Garden, the warm reception given to them by the angels, the greetings of Allah Most High for them, and His addressing them with pleasure and giving them glad-tidings.

It describes the perfection of Allah's Power by mentioning the different worlds He created for human beings which surround us. For instance, the skies, the earth and everything between them – all created without any fatigue or weariness.

Then Allah Most High describes the states of *qiyama* and the catastrophic changes that will decimate the earth, the description of the Gathering Place (*Hashr*), the Gathering (*Nashr*), and His Ability to bring that to pass, and all of that being easy for Him.

The Prophetic Practice With Sura Qaf ﷺ

HADITH 1

The Prophet ﷺ would recite Sura Qaf in large gatherings and during the two Eids and salat al-fajr. Abu Waqid al-Laythi ﷺ said:

كان رسول الله صلى الله عليه وسلم يقرا في العيد ب ق واقتربت.

The Prophet ﷺ would recite in Eid salat Sura Qaf and Sura al-Qamar. (*Muslim*)

HADITH 2

Umm Hisham bint al-Harith ﷺ said:

ما اخذتُ ق والقران المجيد اِلَّا مِن فِيْ رسول الله صلى الله عليه واله وسلم. كان يقرا بها كل يوم جمعة على المنبر اذا خطب الناس

I did not learn Sura Qaf from anywhere except directly from the mouth of the Messenger of Allah ﷺ. He would recite it every jumu'a from the pulpit (*minbar*) when addressing the congregation.

HADITH 3

Umm Habiba, Khawla bint Qays al-Jahniyya ﷺ said:

> I used to listen to the sermon (*khutba*) of the Messenger of Allah ﷺ on the day of jumu'a while I was in the last row of the ladies section, and I heard his recitation of *Qaf: wa al-Quran al-majid* upon the pulpit while I was in the latter rows of the masjid. (*Ibn Sa'd*)

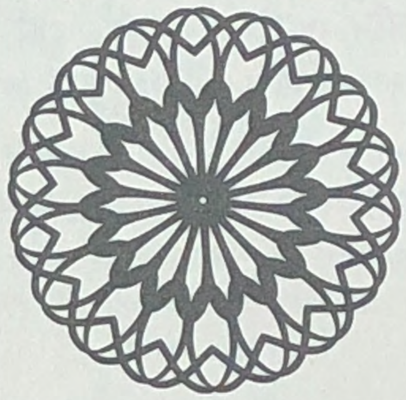
COMPLETE SURA QAF

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ق وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ
الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ﴿٢﴾ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ
بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ
حَفِيظٌ ﴿٤﴾ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ ﴿٥﴾
أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا
مِنْ فُرُوجٍ ﴿٦﴾ وَالأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا
فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ تَبْصِرَةً وَذِكْرَى لِكُلِّ عَبْدٍ مُنِيبٍ
﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ
الْحَصِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾ رِزْقًا لِلْعِبَادِ
وَأَحْيَيْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ
نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ
﴿١٣﴾ وَأَصْحَابُ الأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ
﴿١٤﴾ أَفَعَيِينَا بِالْخَلْقِ الأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾
وَلَقَدْ خَلَقْنَا الإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ
إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ
الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾
وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾ وَنُفِخَ
فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ
وَشَهِيدٌ ﴿٢١﴾ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ

فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا
فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ ﴿٢٥﴾
الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾ قَالَ
قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢٧﴾ قَالَ لَا
تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٨﴾ مَا يُبَدَّلُ الْقَوْلُ
لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِلْعَبِيدِ ﴿٢٩﴾ يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ
وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٣٠﴾ وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ
﴿٣١﴾ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٣٢﴾ مَنْ خَشِيَ الرَّحْمَنَ
بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ
الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ وَكَمْ أَهْلَكْنَا
قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ
مَحِيصٍ ﴿٣٦﴾ إِنَّ فِي ذَلِكَ لَذِكْرَى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ
وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ ﴿٣٨﴾ فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ
بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ
فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ ﴿٤٠﴾ وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ
قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾
إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقَّقُ الْأَرْضُ
عَنْهُمْ سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ
وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٥﴾

TAFSIR *of* SURA QAF



SHAYKH ABDULLAH
SIRAJUDDIN AL-HUSAYNI

Tafsir of Sura Qaf

اَعُوذُ باللهِ مِنَ الشَّيطَانِ الرَجِيم

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيم

I seek refuge in Allah from the accursed Satan
In the Name of Allah, Most Gracious, Most Merciful

VERSE ONE

﴿قٓ وَالْقُرْآنِ الْمَجِيدِ﴾

Qaf. By the glorious Quran!

Allah Most High commences this sura with the letter *qaf* (ق)[1] and scholars differ over its meaning, everyone speaking according to the extent of his knowledge. The outward meaning here is that, and Allah knows best, the letter *qaf* refers

[1] Here, the letter *qaf* (ق) is among the *huruf al-muqatta'at*, or the severed letters, which commence certain suras of the Holy Quran in order to demonstrate the inimitability (*i'jaz*) of the Word of Allah.

to the heart of the Prophet ﷺ,[2] upon which Allah Most High revealed the Holy Quran. This is in order to pair the recipient with that which was sent unto him.[3] This interpretation contains an explanation of the virtue of this blessed heart ﷺ, which is the landing-point of the Holy Quran. This is because it is a heart that occupies the loftiest rank over all other hearts - a heart that possesses the most nobility, virtue, and majesticness over all other hearts. For this reason, Allah chose him for the revelation of the Quran. The nobility, majesty, and virtue of this noble heart are alluded to in the following verse:

﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ – عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ﴾

which the trustworthy spirit 'Gabriel' brought down into your heart 'O Prophet'—so that you may be one of the warners—
(Shu'ara 26:193-4)

Meaning that the guardian of Allah's revelation, Archangel Jibril ﷺ, descended with this Holy Quran upon your heart, O Messenger of Allah ﷺ, specifically *your heart* amongst all other hearts.

THE HEART OF THE PROPHET ﷺ

That is because Allah Most High has specifically created the heart of the Prophet ﷺ with exceptional qualities and powers, whereby he was able to bear tremendous affairs that could not be borne by anyone else. So Allah gave the Prophet ﷺ incredible strength of heart and firmness.

Indeed, the very revelation of the Holy Quran onto the

[2] *Qaf* standing for *qalb* which means heart in Arabic. [t]

[3] That is to say, the letter *qaf* refers to the heart (*qalb*) of the Prophet ﷺ, which received the Quran, whereas the glorious Quran is what he received. [t]

heart of the Prophet ﷺ was a colossal matter which required strength, firmness and forbearance from Allah Most High. This is alluded to in the following verse of Quran:

﴿لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

Had We sent down this Quran upon a mountain, you would have certainly seen it humbled and torn apart in awe of Allah. We set forth such comparisons for people, ˊsoˋ perhaps they may reflect. (Hashr 59:21)

So let every wise individual contemplate and attempt to wrap their mind around the strength of the heart of our master Muhammad ﷺ, the perfection of his receptivity, and the strength of his fortitude in receiving the Holy Quran each time a portion of it was revealed to him ﷺ.[4]

In fact, had only *some* verses of this Quran descended *just once* upon a mountain, you would have seen it crushed and pulverized out of the fear of Allah (*khashiyat Allah*). But the blessed heart of the Prophet ﷺ possesses uncanny strength and unfathomable receptivity which no one else ever possessed.[5] Allah Most High revealed this Quran upon him, gathered it together, and collated it for him. Allah states:

﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ – إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ – ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾

[4] That is to say, the Quran was revealed gradually over 23 years.

[5] Given that there were hundreds, if not thousands, of instances wherein portions of the Quran were revealed to the heart of the Prophet (Allah bless him and give him peace). [t]

Do not rush your tongue trying to memorize ˊa revelation ofˋ the Quran. It is certainly upon Us to ˊmake youˋ memorize and recite it. So once We have recited a revelation ˊthrough Gabrielˋ, follow its recitation ˊcloselyˋ. Then it is surely upon Us to make it clear ˊto youˋ. (Qiyama 75:16-19)

Almighty Allah took the responsibility of gathering the Quran in the heart of the Prophet ﷺ such that he would not forget it, having it recited unto him [via Jibril ﷺ] in a measured tempo (*tartil*), with utmost beauty and *tajwid*, despite the Prophet ﷺ being unlettered, never trained to read or write.

Furthermore, Allah Most High took it upon Himself to explain the meanings (*ma'ani*) of this Holy Quran and its rulings (*ahkamuh*) to the Prophet ﷺ, in order for him to explain what was revealed to his followers. Allah states:

﴿وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ﴾

And We have sent down to you ˊO Prophetˋ the Reminder, so that you may explain to people what has been revealed for them, and perhaps they will reflect. (Nahl 16:44)

This, all things considered, indicates the strength of the heart of the Prophet ﷺ and the strength of his receptivity (*qabiliyya*) which was exclusive to him, and also indicates the broadness of his bosom. Moreover, this indicates the cleanliness of the Prophet's noble heart and the Muhammadan purity ﷺ.

Bear in mind, the heart of the Prophet ﷺ is the best of all hearts and the most intelligent, the most magnanimous and the strongest, the most Godfearing and the purest, the softest and most tender, and the most scrupulous and most attentive of Allah. So for that reason, it was chosen for the Quran to be

revealed upon it, as indicated in the following verse with the word *qalbika*:

﴿نَزَلَ بِهِ الرُّوحُ الْأَمِينُ – عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ﴾

which the trustworthy spirit ˹Gabriel˺ brought down into your heart...
...(qalbika) ˹O Prophet˺—so that you may be one of the warners—
(Shu'ara 26:193-4)

Meaning, specifically upon *your heart* as opposed to all other hearts.

The Best of Hearts

In terms of the heart of the Prophet ﷺ being the best of hearts, Imam Ahmad in his *Musnad* and others record that ʿAbdullah b. Masʿud ؓ said:

> Verily Allah Most High looked at the hearts of His servants and found the heart of Muhammad ﷺ to be the best of hearts, so He chose him for Himself and sent him with His message (*risala*). Then He looked at the hearts of His servants and found the hearts of his Companions ؓ to be the best hearts among His servants, so He made them representatives of His Prophet, advocating and fighting for his religion.
>
> So whatever the Muslims consider good is considered good by Allah, and whatever the Muslims consider bad is considered bad by Allah.[6]

[6] It states in *Majma' al-Zawa'id*: This report has been recorded by Ahmad, al-Bazzar, and al-Tabarani in *al-Kabir* and his narrators are reliable. Shaykh ʿAbdullah Sirajuddin reminds: it is well-known [in the science of hadith] that a hadith-report emanating from a Companion [i.e. called a *mawquf*-hadith] wherein there is no room for the Companion's personal opinion (i.e. regarding

The Purest of Hearts

Regarding the heart of the Prophet ﷺ being the purest of all hearts: his blessed heart ﷺ was split open during his childhood wherein the portion of [mercy for] Shaytan was extracted, as recorded in *Sahih Muslim* and other collections.

And I have expounded upon the topic of the splitting of the Prophet's chest ﷺ in the blessed *Shama'il*[7] and elucidated that there, as well as the wisdom therein, so look there to find what will benefit you.

The Magnanimity of the Heart of the Prophet ﷺ

In terms of the magnanimity and vastness of the heart of the Prophet ﷺ, ample proof for that is its being vast enough for the Mighty Quran to be gathered therein. Allah states:

﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ – فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾

It is certainly upon Us to ˹make you˺ memorize and recite it. So once We have recited a revelation ˹through Gabriel˺, follow its recitation ˹closely˺. (Qiyama 75:17-8)

Therefore, Allah Most High has taken the responsibility upon Himself to gather the Holy Quran in the heart of His Messenger ﷺ and caused him to memorize it in a unique way, which was utterly dissimilar to the way human speech is memorized. This is because the Quran possesses a special type of recitation that Allah taught the Prophet ﷺ and recited unto him, despite his being unlettered, never reading or writing ﷺ.

unseen or hereafter-related matters like Paradise, Hell, etc.) actually possesses the ruling of a report emanating *directly* from the Prophet himself ﷺ.[i.e. called a *marfu'*-hadith].

[7] When the Shaykh mentions *the Shama'il*, he is referring to his *magnum opus* Our Master Muhammad ﷺ. [t]

The Strength of the Heart of the Prophet ﷺ

A sufficient proof for the strength of the blessed heart of the Prophet ﷺ is the word of Allah:

﴿لَوْ أَنزَلْنَا هَٰذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۚ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

Had We sent down this Quran upon a mountain, you would have certainly seen it humbled and torn apart in awe of Allah. We set forth such comparisons for people, ˹so˺ perhaps they may reflect. (Hashr 59:21)

So, a massive mountain with a towering peak reaching up to the clouds,[8] with all its firmness and all its strength, would be unable to bear even *one instance* wherein *only a few verses of the Quran* were revealed, [but the heart of the Prophet ﷺ was able to bear over 20,000 instances of revelation of the Quran!]. Likewise, all the mountains of the world [combined] would be unable to bear this as well.

The heart of the Prophet ﷺ, upon which the Holy Quran was revealed—with all its secrets and lights, its letters and meanings, its spirit and its realities, its gnosis and lofty concepts—without doubt, a blessed heart such as this is the most magnanimous of hearts and the strongest of them all. Allah states:

﴿وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

[8] The towering height of the mountain is indicated by the *tanwin* in the word *jabalin*.

And so We have sent to you ﷺ a revelation by Our command. You did not know of ˹this˺ Book and faith ˹before˺. But We have made it a light, by which We guide whoever We will of Our servants. And you are truly leading ˹all˺ to the Straight Path. (Shu'ara 42:52)

So an abounding ocean flows out of the blessed heart of the Prophet ﷺ into the hearts of those who follow him. It radiates *nur* (spiritual light) unto the mirrors of their hearts such that, in turn, *their hearts* began to radiate his *nur* ﷺ and become mirrors of his brilliance. Whoever contemplates the statement of Allah:

﴿وَلَٰكِن جَعَلْنَاهُ نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا ۚ وَإِنَّكَ لَتَهْدِي إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ﴾

But We have made it a light, by which We guide whoever We will of Our servants. And you are truly leading ˹all˺ to the Straight Path. (Shu'ara 42:52)

So when you have truly understood this meaning, then and only then, will you give great importance to, and excuse, the lovers of the Prophet ﷺ (*'ushshaqih*), and you will not blame them, condemn them, and criticize them.

May Allah Most High have mercy on the one who said:

وكم من عائبٍ قولًا صحيحًا – وآفته من الفهم السقيم

How many critics utter true statements - yet their error stems from their misguided understanding of it?

The Most Godfearing (Taqwa) Of Hearts

In terms of the heart of the Prophet ﷺ being the most Godfearing of hearts, and the purest and most unsullied of them, Abu Dawud and others have recorded that Ibn Mas'ud ﷺ relates that the Prophet ﷺ said:

لا يُبلغني احد عن احد من اصحابي شيئًا، فاني احب انْ اخرج اليكم وانا سليم الصدر

None of you should inform me of something [unpleasant] about one of my Companions, because I love to come out to you with a clean heart.

And Ibn Majah, with an authentic chain of narration, records that ʿAbdullah b. ʿUmar ﷺ relates that someone queried:

ايّ الناس افضل؟

O Messenger of Allah, which of the people is best?
He ﷺ replied:

كل مخموم القلب، صدوق اللسان

Everyone with a *makhum*-heart and truthful tongue.
He replied: a truthful tongue we know, but what is a *makhum*-heart?
He ﷺ replied: it refers to a Godfearing, pure person. One who is neither sinful nor oppressive, neither spiteful nor envious.

The Most Tender of Hearts

In terms of the heart of the Prophet ﷺ being the softest of hearts and most tender of them, Allah states:

﴿فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنتَ لَهُمْ ۖ وَلَوْ كُنتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ۖ﴾

It is out of Allah's mercy that you ʿO Prophet' have been lenient with them. Had you been cruel or hard-hearted, they would have certainly abandoned you. (Al-ʿImran 3:159)

So the Prophet ﷺ was not hard-hearted. In fact, he possessed the softest and gentlest of hearts, and the most beloved of hearts to Allah Most High and was the most tender-hearted.

Al-Tabarani records that Abu ʿAnba al-Khawlani relates that the Prophet ﷺ said:

> Indeed, Allah Most High has vessels among the people of the earth, and the vessels of your Lord are the hearts of His pious servants. And the most beloved of hearts to Him are the softest and most tender.

The Most Attentive of Hearts

The Prophet ﷺ was given the most attentive of hearts in terms of reciting the Quran whilst asleep and awake. His eyes would sleep, but his heart would remain awake ﷺ.

The Prophet's Heart Never Sleeps ﷺ

Sahih Muslim records that ʿIyad b. Himar ﷺ relates that the Prophet ﷺ said that Allah said in *hadith qudsi*:

> Any wealth gifted to a servant is permissible (*halal*) and I have created My servants to instinctively turn away from wrong (*hunafa'*)—all of them. And devils approach them to mislead them away from their religion, prohibiting what I have permitted for them, and commanding them to associate partners with Me for which I have granted no authority.
>
> Indeed, Allah Most High looked to the people of the earth and He despised them, both the Arabs and the non-Arabs, except for a few remaining members of the People of the Book.
>
> Allah said to me ﷺ: the only reason I sent you was to test you and to test others by you, and I revealed the Mighty

Book unto you which water cannot erase.[9] You shall recite it while asleep and in a state of wakefulness.

Sahih al-Bukhari and others record that ʿAisha ﵂ said:

O Messenger of Allah, do you sleep before performing *witr salat*? He ﷺ said: "O ʿAisha, truly my eyes sleep, but my heart never does."

Al-Bukhari and others records that Jabir ﵁ said:

The Angels came to the Prophet ﷺ while he was asleep...

Jabir relates via al-Tirmidhi that the Messenger of Allah ﷺ came out to us and said:

I saw a dream that Jibril was by my head and Mika'il was by my feet, and one of them said: "He is sleeping."

The other said: "His eyes sleep but his heart is awake."

They said: "truly, for this companion of yours, there is a parable."

"So strike a parable of him."

He is like a man who builds a house and prepares a large feast therein, then goes out inviting people to it. So whoever accepts his invitation enters the house and eats of the feast, but whoever does not accept his invitation does not enter the house and does not eat of the feast.

They said: "interpret it for him so he can understand it."

One of them said: "he is sleeping."

The other said: "truly, his eyes sleep, but his heart is awake."

[9] That is to say, the words *I revealed the Mighty Book unto you which water cannot erase* refers to the Quran, which will be preserved until the end of time *by blessed people* who shall memorize it by heart. Its primary mode of preservation is not restricted merely to books and paper. [t]

They said: "the house is Paradise (*Janna*) and the one inviting is Muhammad ﷺ."

So whoever obeys Muhammad ﷺ has actually obeyed Allah, whereas whoever disobeys Muhammad ﷺ has actually disobeyed Allah Most High. (*hadith*)

Al-Darimi's *Sunan* records that Abu Dharr ﵁ said:

I said: "O Messenger of Allah, how did you realize you were a prophet when you were chosen for prophethood?"

He ﷺ replied: "O Abu Dharr, two angels came to me while I was in one of the plains of Mecca. One of them landed on the ground while the other remained hovering in the air."

One of them said to the other: "is it him?" He replied: "Yes."

He said: "Weigh him against one man" and they weighed me.

Then they said: "Weigh him against ten men" so they weighed me against ten men and I outweighed them.

Then they said: "Weigh him against 100 men" so they weighed me against 100 men and I outweighed them all.

Then they said: "Weigh him against 1,000 men" so they weighed me against 1,000 men and I outweighed them all. And it is as if I am looking at the men being scattered [in the air] all around me because of the lightness of their weight.[10] Then one of the angels said to the other: "had you weighed him against his entire *umma* he would outweigh them all!"

[10] That is to say, their figurative 'lightness of weight' compared to the Prophet's 'heaviness on the scale' and his ﷺ scattering them, is due to his gravity and spiritually 'heaviness', which is a symbolic representation of his value and virtue with Allah *ta'ala*. [t]

May Allah be pleased with Hassan b. Thabit ﷺ who addressed the Prophet of Allah ﷺ with the following words of praise for him (*madh*) and seeking his help (*mustanjidan*), saying:

يا ركن معتمِد وعصمة لائِذٍ – وملاذ منتجع وجار مجاور

يا من تخيّره الاله لخلقه – وحباه بالخلق الزكيِّ الطاهر

انت النبيُّ وخير عصبة آدمٍ – يا مَنْ يجود كفيض بحر زاخر

ميكال معك وجبرئيل كلاهمًا – مدد لنصرك من عزيز قادر

O Unmovable pillar, protecting all who seek protection - The refuge of those seeking safe haven, the protector granting amnesty

O You chosen by God for your character - And Whom He bestowed with character of utmost integrity and purity

You are 'that Prophet' and the best of Adam's offspring - O You who shows generosity like the outpouring of an endless sea

Michael is with you, as is Gabriel - the twain are supports for your victory from the Almighty

May Allah have mercy on the one who said:

اليك وإلَّا لا تشد الركائب – وعنك وإلَّا فالمحدث كاذب

وحبكَ يا خير النبيين مذهبي – وللناس فيما يعشقون مذاهب

Only to you ﷺ [do we journey], otherwise we do not prepare our vehicles - And only from you ﷺ [do we accept teachings], otherwise the narrator is lying

Your love, O best of prophets, is my way - And people, in what they love, have their ways

FIRST PERSPECTIVE OF VERSE ONE: WA 'L-QURAN AL-MAJID

Returning to Allah's word in verse one:

﴿وَالْقُرْآنِ الْمَجِيدِ﴾

By the glorious Quran! (Qaf 50:1)

Discussion about this verse has two perspectives.

Al-Majid refers to that which is characterized by glory (*majd*), and *majd* refers to a lofty rank and noble station.

The Holy Quran is glorious (*majid*) possessing unfathomable majesty (*majd*) and a supreme rank over everything else from the following perspectives:

- it is the literal Word of Allah Most High, emanating from Him and authored by Him. Hence, it is His Speech and His Attribute.
- its inimitable words (*i'jaz*), matchless meanings, and what it contains of news of the unseen (*ghayb*).
- it is an explanation of everything (*tibyanan li kulli shay*) and a detailed exposition of everything (*tafsilan li kulli shay*).
- its recitation is rewarded exponentially more than reciting anything else

And this list is inexhaustible...

Therefore, this is a glorious recitation (*Quran Majid*) in the Heavenly Assembly given that the Primordial Tablet (*Umm al-Kitab al-Awwal*) is highly honoured in the Quran.

The Master Record (Umm al-Kitab)

Allah states:

﴿وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِيٌّ حَكِيمٌ﴾

And indeed, it is—in the Master Record (Umm al-Kitab) with Us—highly esteemed, rich in wisdom. (Zukhruf 43:4)

This, in the same way that the *Umm al-Kitab al-Awwal* (The Primordial Tablet) is honoured by the writing of *al-Lawh al-Mahfuz* (the Preserved Tablet). In addition, Allah states:

﴿بَلْ هُوَ قُرْآنٌ مَّجِيدٌ - فِي لَوْحٍ مَّحْفُوظٍ﴾

In fact, this is a glorious Quran, ˊrecordedˋ in a Preserved Tablet. (Buruj 85:21-2)

So for this reason, Allah Most High instructed the [angels in the] Lower Heavenly Assembly (*al-Mala' al-Adna'*) to venerate and revere the Quran, and to respect His Scriptures which are recorded therein. Allah states:

﴿إِنَّهُ لَقُرْآنٌ كَرِيمٌ - فِي كِتَابٍ مَّكْنُونٍ - لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ﴾

...that this is truly a noble Quran, in a well-preserved Record, touched by none except the purified ˊangelsˋ. (Waqi'ia 56:77-9)

The Prophet ﷺ said:

لَا يَمَسُّ الْقُرْآنَ اِلَّا طَاهِر

No one touches the Quran except the pure.

Below is a clarification and detailed explanation of the previous discussion for you:

Firstly: The Quran Is from Allah

The Quran is the Word of Allah Most High which begins from Him and returns to Him. It is His Speech which 'begins from Him,' meaning *it emanates from Him*, and 'returns to Him,' meaning *as His Attribute* such that He is the One saying it.

Our master Jibril ﷺ retrieved the Quran from the presence of Allah Most High, then conveyed it to the Prophet, our master Muhammad ﷺ, exactly the same way he received it from Allah. Allah states:

﴿وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِن لَّدُنْ حَكِيمٍ عَلِيمٍ﴾

And indeed, you ˊO Prophetˋ are receiving the Quran from the One ˊWho isˋ All-Wise, All-Knowing. (Naml 27:6)

So the Prophet ﷺ received his recitation of the Quran, each and every letter, from Allah via our master Jibril ﷺ.

As for the Quran's descent into the Mother Book (*Umm al-Kitab*) then to the Preserved Table (*al-Lawh al-Mahfuz*), this refers to the descending of the Book, which is the reality of Allah's word:

﴿إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا﴾

ˊForˋ We will soon thrust upon you a weighty revelation. (Muzzammil 73:5)

And this refers to Allah's Speech (*Kalamullah*) as in the following *ayat*:

﴿وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّىٰ يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ﴾

And if anyone from the polytheists asks for your protection ʿO Prophet ʾ, grant it to them so they may hear the Word of Allah (Kalamullah), then escort them to a place of safety, for they are a people who have no knowledge. (Tawba 9:6)

So the Quran is one of the Attributes of Allah, not one of His creations (*makhluq*).

The Quran is Uncreated (Ghayr Makhluq)

How could one ever believe that the Quran is created (*makhluq*)? Especially since Allah states:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُن فَيَكُونُ﴾

All it takes, when He wills something ʿto be ʾ, is simply to say to it: "Be!" And it is! (Yasin 36:82)

Creation (*makhluq*) requires Allah to say to it '*Be*' (*Kun*) for it to exist. However, Allah's Speech is His Attribute, and His Attributes are not created.[11] Rather, Allah is Pre-Eternal (*Qadim*) in His Essence, His Names and His Attributes.

Therefore, the Holy Quran is Allah's Speech and Words, as substantiated in the Quran (*Muzzammil 73:5*):

﴿إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا﴾

ʿFor ʾ We will soon thrust upon you a weighty revelation.

So, how could Allah's Words require His Word '*Be*' (*Kun*) to exist? That would be a clear contradiction and patently false.

This is because Allah's Word *Kun* (*Be*) brings about creation,

[11] The notion of Allah's Attributes being created is an impossibility because that would mean that something created an attribute of Allah, which would be tantamount to asserting that something

however it—in and of itself—does not require creating. Rather, it is His Speech and His Attribute. So Allah is far more majestic and transcendent for His Words to require creating. Therefore, the Quran is uncreated. Rather, it is a glorious Quran (*Quran Majid*). In the hadith recorded by al-Tirmidhi and others, Abu Saʿid ﷺ relates that the Prophet ﷺ said that Allah said in a *hadith qudsi*:

> Whoever is so pre-occupied with the Quran that they do not ask me [for what they want], I will grant them that which is better than what I grant to those who ask. The superiority of the Speech of Allah Most High over all other speech is like the superiority of Allah Most High over His creation.

Therefore, Allah's Speech is uncreated and His Attribute, not one of His creations! So just imagine, then, how majestic is this Quran?! How high is its rank?! It is the Speech of Allah, the Praiseworthy, the Majestic! It is the Word of the King of the Majestic Throne! The Mother of the Believers (*Umm al-mu'minin*), our lady ʿAisha ﷺ said:

> When the Quran would be revealed unto the Prophet ﷺ while he was riding his camel, the camel would immediately sit down and lower its neck to the ground. It would be unable to move until the revelation would cease. Then she recited ﷺ:

﴿إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا﴾

ʿFor ʾ We will soon thrust upon you a weighty revelation. (Muzzammil 73:5)

created [an aspect of] Allah, which is an impossibility. [t]

Secondly: Inimitability (I'jaz)

Part of the glory and superiority of this Holy Quran is its inimitability (*i'jaz*). Its rank is far superior to the words of all eloquent speakers, gnostics (*'arifin*), scholars, intellectuals and sages *combined*. It incapacitates the entire world, collectively, with its sacred words, profound meanings and wise suras, its verses, rulings and legislations, its news of the unseen from the past and predictions for the future, its explaining all things and presenting a detailed exposition of all things.

Given the Quran's variegated categories of inimitability (*i'jaz*) and the different aspects in which people are incapable of matching it, humanity is truly incapable of encompassing it from every angle, and this is from its all-encompassing inimitability (*i'jaz*).

Senior scholars have authored books explaining the various types of *i'jaz* (inimitability), each speaking according to what was opened unto him and as much as he understood at the time. However, the glorious Quran far surpasses all of that entirely, because it is a majestic Quran which stymies all intellects and prevents anyone from fully comprehending all of its sciences and the oceans of gnosis it pours forth. So none of them knew anything of it except a paltry portion of a vast treasure which has not limit or end!

It is obligatory to know this with conviction and to believe it with certainty. Have you not heard the words of the Prophet ﷺ in *Sunan al-Tirmidhi*?

يقال لصاحب القران: أقرأ وارق ورتّل كما كنت ترتل في الدنيا، فانه منزلتك عند آخر آية تقرؤها

It will be said to the reciter of Quran: Recite and ascend! Recite in a measured tone (*tartil*) just as you recited in

measured tones in the world, for your rank will be located at the last verse you recite.

Likewise, he will recite the Quran in Paradise and ascend the ranks of gnosis of Allah (*ma'rifa*) which have no end.

So the dwellers of the Garden will continue reciting the Quran in the Garden, and Allah will open unto them from His Knowledge and Gnosis that which they did not know or understand before, because it is a Majestic Quran, the Speech of the Praiseworthy and Majestic Lord. O Allah! Include us among them by the rank of Your Prophet, our master Muhammad ﷺ, *amin!*

And from this perspective, the People of the Quran are the People of Allah and His elite servants (*Ahl Allah wa khasatuh*).

The People of Allah (Ahl Allah)

Al-Nasa'i, Ibn Majah, and al-Hakim with a good chain (*hasan*) record that Anas ﷺ relates that the Prophet ﷺ said:

اِنَّ لِلّٰهِ اَهْلِيْنَ مِنَ النَّاسِ

Indeed, Allah has a special group (*ahlin*; i.e. beloveds) among the people.

They asked: who are they, O Messenger of Allah?

He ﷺ said:

اَهلُ القُرْآنِ هُمْ اَهْلُ اللهِ وَخَاصَّتُهُ

The People of the Quran; they are the People of Allah and His elite servants.

O Allah! Make us among them!

THE SECOND PERSPECTIVE OF VERSE ONE: QAF; WA 'L-QURAN 'L-MAJID

In point of fact, Allah's word: *wa'l-Qurani 'l-Majid* is an oath (*qasm*). So after Allah mentions that sacred, noble, blessed and pure place, referring to the heart of the Prophet ﷺ,[12] He then mentions what was revealed to that heart, referring to the glorious Quran. And the very fact that the Quran was included in an oath indicates the greatness of this Quran and its supreme glory.

The answer to the oath (*jawab al-qasam*) is contained *in the oath itself*. That is to say, the *the answer to the oath* is embedded in the oath, and also points to *the answer to the oath,* at the same time.

This is because divine oaths may be *followed by* the answer to the oath (*jawab al-qasam*) which is explicitly mentioned, such as verses two and three of Sura Yasin:

﴿وَالْقُرْآنِ الْحَكِيمِ – إِنَّكَ لَمِنَ الْمُرْسَلِينَ﴾

By the Quran, rich in wisdom! You ˹O Prophet˺ are truly one of the messengers... (Yasin 36:2-3)[13]

Another method regarding oaths would be to embed the answer to the oath *within the oath itself*, such that the oath itself indicates its own answer. This can be understood from the context of the verses which follow the oath.

In other words, Allah swore an oath by the glorious Quran

[12] That is to say, by the letter *qaf* at the beginning of the sura standing for *qalb* (heart). [t]

[13] The oath being *wa 'l-Quran al-Hakim* and the answer to the oath [i.e. what the oath is intending to highlight] is *innaka la min al-mursalin*. [t]

to prove the veracity of the prophethood of our master Muhammad ﷺ, that he is a true messenger of Allah and cannot be considered otherwise, and that everything he brought of news about the hereafter, etc. is true and real. It must come to pass. Every person of intelligence testifies to its truthfulness.

Then we read Allah's words after the oath:

VERSE TWO

﴿بَلْ عَجِبُوا أَن جَاءَهُم مُّنذِرٌ مِّنْهُمْ فَقَالَ الْكَافِرُونَ هَٰذَا شَيْءٌ عَجِيبٌ﴾

'All will be resurrected,' yet the deniers are astonished that a warner has come to them from among themselves 'warning of resurrection'. So the disbelievers say, "This is an astonishing thing!"

This verse is substantiated by the following verse:

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِّنْهُمْ أَنْ أَنذِرِ النَّاسَ﴾

Is it astonishing to people that We have sent revelation to a man from among themselves, 'instructing him,' "Warn humanity..." (Yunus 10:2)

This verse highlights that their rejection of Prophet Muhammad ﷺ being a Messenger of Allah occurred simply because he is a man. Thereafter Allah mentions the statement of the disbelievers (*kuffar*) saying:

VERSE THREE

﴿أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌ بَعِيدٌ﴾

'Will we be returned to life, ` when we are dead and reduced to dust? Such a return is impossible."

This verse highlights their rejection of life after death and the Resurrection.

Hence, Allah's oath *wa'l-Qurani 'l-Majid* repudiates their rejection and confirms that our master Muhammad ﷺ, in reality, *is the Messenger of Allah*, and that life after death is a reality.

As for confirming that Muhammad is truly the Messenger of Allah ﷺ, then doubtless, this glorious Quran is inimitable and matchless. Our master Muhammad ﷺ brought it to people, yet he was unlettered, neither reading nor writing. Hence, his authoring it was impossible, nor could others have done so because it is utterly unparalleled. Nor could it have been taken from the scriptures of the previous nations, because he was unlettered (*ummi*) neither reading or writing. It is, therefore, the Word of God in truth, sent down unto the Prophet ﷺ, which Allah commanded him to convey to people. So he *is* the Messenger of Allah ﷺ in truth as evidenced by his coming with this glorious Quran. To consider it any other way defies logic. Allah states:

﴿وَمَا كُنتَ تَتْلُو مِن قَبْلِهِ مِن كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ ۖ إِذًا لَّارْتَابَ الْمُبْطِلُونَ﴾

You 'O Prophet ' could not read any writing 'even ' before this 'revelation ', nor could you write at all. Otherwise, the people of falsehood would have been suspicious. ('Ankabut 29:48)

In reality, this glorious Quran—this inimitable Quran—is the Word of Allah and could never be considered the word of man. It provides information about the events of the hereafter and establishes proofs for the truthfulness of those events. It confirms the reality of those events with:

1) rational proofs,
2) proofs embedded within the human being himself,
3) spiritual proofs, and
4) proofs from the environment around us.

So what remains after the truth except misguidance?

﴿فانى يؤفكون؟﴾

How can they then be deluded 'from the truth `? (Zukhruf 43:7)

Returning back to the second verse of Sura Qaf:

﴿بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَٰذَا شَيْءٌ عَجِيبٌ﴾

'All will be resurrected, ` yet the deniers are astonished that a warner has come to them from among themselves 'warning of resurrection `. So the disbelievers say, "This is an astonishing thing! (Qaf 50:2)

First Denial of the Disbelievers: Denying the Messengers ﷺ

When a messenger came to the *kuffar* of the previous nations from Allah, they would reject his claim of prophethood. Likewise, when *Rasulullah* ﷺ came to the *kuffar* of Quraysh and others, their rejection of him was based on a number of false premises:

Claim One: Messengers Must Be Angels, Not Humans

Firstly, their claim was that the messengers of Allah have to be angels, not human, as Allah relates:

﴿فَقَالُوا أَبَشَرٌ يَهْدُونَنَا﴾

...but they said ˹mockingly˺, "How can humans be our guides?" (Taghabun 64:6)[14]

Allah says about the people of Nuh:

﴿فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِن قَوْمِهِ مَا نَرَاكَ إِلَّا بَشَرًا مِّثْلَنَا﴾

The disbelieving chiefs of his people said, "We see you only as a human being like ourselves... (Hud 11:27)

Allah says:

﴿قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ قَالُوا إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ﴾

Their messengers asked ˹them˺, "Is there any doubt about Allah, the Originator of the heavens and the earth? He is inviting you in order to forgive your sins, and delay your end until your appointed term." They argued, "You are no more than humans like us! You ˹only˺ wish to turn us away from what our forefathers worshipped. So bring us some compelling proof." (Ibrahim 14:10)[15]

[14] This verse, and the next, implies their claim that angels should deliver Allah's message, not men. [t]

[15] The Quran also contains two more logical refutations in the same verse against sending angels as messengers to humanity:

Claim Two: Prophethood Should Be Based on Status

Secondly, the *kuffar* claimed that the message of Allah, if it was to be given to anyone, should be given to *their* leaders—those criminals. Allah states:

﴿وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ - وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ﴾

And so We have placed in every society the most wicked to conspire in it. Yet they plot only against themselves, but they fail to perceive it. Whenever a sign comes to them, they say, "We will never believe until we receive what Allah's messengers received." (An'am 6:123-4)

So Allah refuted them saying:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ﴾

Allah knows best where to place His message. (An'am 6:124)

Likewise, the *kuffar* of Quraysh said:

﴿وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ - وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ﴾

They say, "Why has no ˹visible˺ angel come with him?" Had We sent down an angel, the matter would have certainly been settled ˹at once˺, and they would have never been given more time ˹to repent˺. And if We had sent an angel, We would have certainly made it ˹assume the form of˺ a man—leaving them more confused than they already are. (An'am 6:8-9)

Claim One: Messengers Must Be Angels, Not Humans

Firstly, their claim was that the messengers of Allah have to be angels, not human, as Allah relates:

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...but they said ˹mockingly˺, "How can humans be our guides?" (Taghabun 64:6)[14]

Allah says about the people of Nuh:

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The disbelieving chiefs of his people said, "We see you only as a human being like ourselves... (Hud 11:27)

Allah says:

﴿قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ قَالُوا إِنْ أَنتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ﴾

Their messengers asked ˹them˺, "Is there any doubt about Allah, the Originator of the heavens and the earth? He is inviting you in order to forgive your sins, and delay your end until your appointed term." They argued, "You are no more than humans like us! You ˹only˺ wish to turn us away from what our forefathers worshipped. So bring us some compelling proof." (Ibrahim 14:10)[15]

[14] This verse, and the next, implies their claim that angels should deliver Allah's message, not men. [t]

[15] The Quran also contains two more logical refutations in the same verse against sending angels as messengers to humanity:

Claim Two: Prophethood Should Be Based on Status

Secondly, the *kuffar* claimed that the message of Allah, if it was to be given to anyone, should be given to *their* leaders—those criminals. Allah states:

﴿وَكَذَٰلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ - وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَن نُّؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ﴾

And so We have placed in every society the most wicked to conspire in it. Yet they plot only against themselves, but they fail to perceive it. Whenever a sign comes to them, they say, "We will never believe until we receive what Allah's messengers received." (An'am 6:123-4)

So Allah refuted them saying:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ﴾

Allah knows best where to place His message. (An'am 6:124)

Likewise, the *kuffar* of Quraysh said:

﴿وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ﴾

﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنزَلْنَا مَلَكًا لَّقُضِيَ الْأَمْرُ ثُمَّ لَا يُنظَرُونَ - وَلَوْ جَعَلْنَاهُ مَلَكًا لَّجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِم مَّا يَلْبِسُونَ﴾

They say, "Why has no ˹visible˺ angel come with him?" Had We sent down an angel, the matter would have certainly been settled ˹at once˺, and they would have never been given more time ˹to repent˺. And if We had sent an angel, We would have certainly made it ˹assume the form of˺ a man—leaving them more confused than they already are. (An'am 6:8-9)

And they exclaimed, "If only this Quran was revealed to a great man from ˹one of˺ the two cities (qariyatayni 'azim)!" (Zukhruf 43:31)

By *qariyatayni 'azim* (*one of the two cities*) they meant that the message of Allah should have been revealed upon one of the leaders of Mecca or Ta'if.[16] Allah refuted them saying:

﴿أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

Is it they who distribute your Lord's mercy? We ˹alone˺ have distributed their ˹very˺ livelihood among them in this worldly life and raised some of them in rank above others so that some may employ others in service. ˹But˺ your Lord's mercy is far better than whatever ˹wealth˺ they amass. (Zukhruf 43:32)

This refers to Allah's mercy that He shows to people by facilitating the means of their livelihood, their acquiring the good things of this world, and its provisions. That does not originate from *their* planning and effort. Rather, it is from *Allah's allocation* and His Wisdom. He expands provisions for whoever He wills and restricts it for whoever He wills. He elevates the ranks of people regarding the affairs of this world, their gifts, their intellects, their levels of comprehension, and their ideas. Everyone inclines to the work he is skillful in, passionate about, and he earns from it, and this contains wisdom related to our interdependency. Everyone needs each other, and in that is the divine planning and mysterious hand of the All-Knowing, All-Wise, Allah. That is not their responsibility.

So if that is the case with their worldly provisions, then

[16] Because Mecca and Ta'if were, and still remain, the two major, thriving economic cities in the Hijaz. [t]

what do you think about the supreme mercy and ultimate blessing, upon which depends one's well-being in this world and the next? This ultimate blessing refers to Allah's message, the coming of prophets, and the sending of divine revelation which provides one with felicity in this world and the next and rectifies their affairs? How could such a momentous responsibility be placed upon their shoulders?! Rather, indeed this is the responsibility of Allah Most High alone, the Knower of all things. The Knower of those who deserve it and those who do not. Allah says:

﴿اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ﴾

Allah knows best where to place His message. (An'am 6:124)

Allah states:

﴿رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾

˹All were˺ messengers delivering good news and warnings so humanity should have no excuse before Allah after ˹the coming of˺ the messengers. And Allah is Almighty, All-Wise. (Nisa' 4:165)

So, Allah is All-Wise in His sending of messengers and His Entrusting His message to some and not others—may Allah bless them all and give them peace.

In terms of granting the finality of messengership and prophethood to our master Muhammad ﷺ, Allah states:

﴿وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾

...but is the Messenger of Allah and the seal of the prophets. And Allah has 'perfect' knowledge of all things. (Ahzab 33:40)

Allah is All-Knowing by His Timeless Knowledge, which is Pre-Eternal, that the seal of prophethood would not befit anyone of the messengers except our messenger, *sayyidina* Muhammad ﷺ. For this reason, he ﷺ would say:

اَلَا! لَا رسول و لا نبي بَعدِي

Hear well! There is no messenger nor prophet after me.

This meaning has been narrated in numerous *ahadith*.

The Applicability of Allah's Message to the Jinn

If someone objects saying: considering everything so far, then of necessity, Allah's message shouldn't be granted to a human being, and *also* be applicable to the jinn realm because the jinn realm is far different than that of human beings.

The reply is: it does not necessitate that, at all. Rather, the message of Allah's messengers to mankind *does* in fact apply to the realm of the jinn, considering that the realm of the jinn resembles the realm of human beings insofar as their living, their dying, their marrying, their procreatiing, their requiring food and drink, nutrition, air and water, their need for one another in terms of interacting, buying and selling, and financial transactions and all other activities.

In fact, they are morally responsible (*mukallaf*) in the Sacred Law of Islam (Sharia) in the exact same way that human beings are, as Allah says:

﴿يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا ۖ﴾

'Allah will ask,' "O assembly of jinn and humans! Did messengers not come from among you, proclaiming My revelations and warning you of the coming of this Day of yours?" They will say, "We confess against ourselves!" (An'am 6:130)

On Jinn

Doubtless, the jinn see humanity just as well as they see each other, however human beings cannot see them. Linguistically, the word *jinn* consists of the Arabic letters *jeem* and *nun* (ج ن) which means *to conceal*. This is evinced by the Quranic verse:

﴿فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ﴾

When the night grew dark upon him...(An'am 6:76)

A derivative word is *janin* (fetus) which is in the belly of its mother because it cannot be seen. Also, the word *mijann* (shield) which is used in armed combat [which one uses to *hide behind* and protect one's self].

Allah Most High has informed us regarding the jinn that the message of Prophet Musa ﷺ was conveyed to them. Allah states:

﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا ۖ فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ قَالُوا يَا قَوْمَنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ﴾

'Remember, O Prophet,' when We sent a group of jinn your way to listen to the Quran. Then, upon hearing it, they said 'to one another', "Listen quietly!" Then when it was over, they returned to their fellow jinn as warners. They declared, "O our fellow jinn! We have truly heard a scripture revealed after Moses, confirming what came before it. It guides to the truth and the Straight Way. O our fellow jinn! Respond to the caller of Allah and believe in him, He will forgive your sins and protect you from a painful punishment. (Zukhruf 46:29-31)

This contains a clear proof that the message of our master Musa ﷺ had reached them. Then when Allah sent our master Muhammad ﷺ, *they came* and listened to the Quran that was being revealed unto him and believed in the Messenger of Allah ﷻ. This was mentioned by Allah:

﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا – يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۖ وَلَن نُّشْرِكَ بِرَبِّنَا أَحَدًا﴾

Say, 'O Prophet,' "It has been revealed to me that a group of jinn listened 'to the Quran,' and said 'to their fellow jinn': 'Indeed, we have heard a wondrous recitation. It leads to Right Guidance so we believed in it, and we will never associate anyone with our Lord 'in worship'. (Jinn 72:1-2)

The Prophet ﷺ would go to them, assemble them, and convey Allah's message to them. Other times, they would visit his gatherings ﷺ, as I have mentioned in great detail in my books *al-Iman bi al-Mala'ikat* (Belief in the Angels) and *Hawl 'Alam al-Jinn* (On the World of the Jinn), so look there [for more information].

Every messenger was sent exclusively to his own people, meaning, sent to a specific community among humanity and a specific community among the jinn. However, regarding our master Muhammad ﷺ, the target audience of his message is

every human being, as well as every jinn. This has been mentioned among his *khasa'is*[17] which Allah has given to him exclusively ﷺ, and has been elucidated in detail in my book *Hawl 'Alam al-Jinn* (On the Realm of the Jinn).

Jinns, identical to human beings, occupy various spiritual levels: some are close to Allah (*muqarrabun*), some perform both good and bad deeds (*muqtasidun*), some are sinners (*dhalimun li nafsih*), and among them are disbelievers in Allah (*kuffar*).

Second Denial of the Disbelievers: Denying Resurrection

Returning to verse 3 of Sura Qaf, the second objection of the disbelievers is:

﴿أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌ بَعِيدٌ﴾

'Will we be returned to life,' when we are dead and reduced to dust? Such a return is impossible.

This is the second issue they denied and belied. Allah presented convincing proofs for their doubts and specious arguments because they rejected the Gathering and Resurrection, claiming it was impossible to be brought back to life for a few reasons. They are as follows.

Claim One: The Impossibility of Distinguishing Soil from Decomposed Body Parts

Firstly: they claimed that the mixing of decomposed body parts with the soil makes it impossible to distinguish between the two, and also makes it impossible to distinguish one decomposed body from another. So for this reason, they said:

[17] *Khasa'is* is a sub-science of *Sira* (Prophetic Biography) which presents qualities that are exclusive to the Prophet ﷺ. [t]

﴿أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ۖ ذَٰلِكَ رَجْعٌ بَعِيدٌ﴾

'Will we be returned to life, ` when we are dead and reduced to dust? Such a return is impossible." (Qaf 50:3)

Claim Two: No One Can Separate Soil from Decomposed Body Parts
Secondly: they claimed that there is no power that can achieve that, so how could it even happen? That is the reason they said:

﴿مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ﴾

"Who will give life to decayed bones?" (Yasin 36:78)

Claim Three: Resurrection Is Pointless
Thirdly: they claimed that being brought back to life has no point to it, nor any wisdom behind it. That is why they said:

﴿وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ ۚ﴾

And they argue, "There is nothing beyond our worldly life. We die; others are born. And nothing destroys us but ´the passage of` time." (Jathiya 45:24)

They were insinuating that there is no Gathering and no Resurrection. There is no wisdom behind it[18] and there is no coming back to life after death. Allah refutes their false claims [in the upcoming *ayats*] and presents proofs that answer those three fallacious arguments and others. He confirms the occurrence of those events and the reality of the Resurrection.

[18] In other words, there is no point to it. [t]

﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾

...the Day ´all` people will stand before the Lord of all worlds. (Mutaffifin 83:6)

To reiterate their first objection (namely, their thinking that the decomposed body returns to the dust and becomes part of the soil, and therefore how could anyone distinguish which particles belong to the body and which are merely soil?) and to reiterate their second objection (namely, how could anyone actually separate the body from the soil?), Allah refutes their claim saying that His Knowledge encompasses all those decomposed parts [and DNA particles], no matter how separated and scattered they may be, and that He knows every atom of every person, and can distinguish each one from the soil as well as from other atoms from other bodies. This is because He Who created that body is All-Knowing about it and what it becomes. He is Fully-Aware of it and Preserves the Knowledge of it with Him from the unseen realm in this world.

REFUTATION ONE
As for their claim: it is impossibile to distinguish between decomposed human remains and soil, Allah refutes that saying:

VERSE FOUR

﴿قَدْ عَلِمْنَا مَا تَنقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِندَنَا كِتَابٌ حَفِيظٌ﴾

We certainly know what the earth consumes of them ´after their death `, and with us is a well-preserved Record.

Allah preserves their body parts such that not a single atom of theirs will ever be 'lost.' It will remain in the earth and not a

single atom of an individual will *become* another person. Rather, Allah is All-Knowing of that and the Guardian of all of that.

Allah states:

﴿وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُۖ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ – قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍۖ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ﴾

And they argue with Us—forgetting they were created—saying, "Who will give life to decayed bones?" Say, 'O Prophet,' "They will be revived by the One Who produced them the first time, for He has 'perfect' knowledge of every created being. (Yasin 36:78-9)

So Allah confirmed His All-Encompassing Knowledge of His entire creation and their ultimate end.

Allah said:

﴿وَإِنَّ السَّاعَةَ لَآتِيَةٌۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ – إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ﴾

We have not created the heavens and the earth and everything in between except for a purpose. And the Hour is certain to come, so forgive graciously. Surely your Lord is the Master Creator, All-Knowing. (Hijr 15:85-6)

Every intelligent individual is doubtless that the Creator of something knows the most about the composition of that thing before its formation, after its creation, and after its annihilation and decomposition. He knows all of that equally, meaning, with Knowledge that is Pre-Eternal, having no beginning to it nor end.

REFUTATION TWO

Secondly: as for their claim: *there is no power that can achieve that,* Allah refutes that saying:

﴿قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍۖ﴾

Say, 'O Prophet,' "They will be revived by the One Who produced them the first time (Yasin 36:79)

The One who creates something the first time *without materials* is certainly capable of bringing it back to life, since it already became something, then He caused it to die. So, Allah will restore it back to its original form just as He created it the first time.

Thus, the One who can create something out of nothing can certainly restore it back to its original form. Allah says:

﴿وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِۚ﴾

And He is the One Who originates the creation then will resurrect it—which is even easier for Him. To Him belong the finest attributes in the heavens and the earth. And He is the Almighty, All-Wise. (Rum 30:27)

This is a proof related to their physical body and confirms the reality of the resurrection. Then Allah mentions a proof from the physical world around them, namely the skies and the earth. Allah says:

﴿أَوَلَيْسَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمۚ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ﴾

Can the One Who created the heavens and the earth not 'easily' resurrect these 'deniers'?" Yes 'He can'! For He is the Master Creator, All-Knowing. (Yasin 36:81)

So, Allah mentioned proofs in this sura, Sura Qaf, related to the human body and the physical world around us. Namely, that He is able to restore life to the human being after death without doubt, and that this event is a reality and indisputable to every person of intelligence. Allah states:

VERSE FIVE

﴿بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَّرِيجٍ﴾

In fact, they reject the truth when it has come to them, so they are in a confused state.

Meaning: they denied the prophethood of our master Muhammad ﷺ, as well as the truth (*al-haqq*) he brought, which refers to the glorious Quran. This, despite his prophethood ﷺ being well-established by countless miracles that were witnessed by throngs of people, along with rational proofs. However, because of their stubbornness, they denied the truth when it came to them without even contemplating it, or thinking it through. Rather, they immediately denied and rejected the noble Prophet ﷺ out of arrogance and wrongheadedness (*kibr wa 'inad*), and had they only been fair, they would have admitted the truth. Allah says:

﴿فَهُمْ فِي أَمْرٍ مَّرِيجٍ﴾

so they are in a confused state (maraj) (Qaf 50:5)

i.e. an affair that is muddled and full of confusion.

The Arabic word *maraj* (مرج) means mixed (خلط). So sometimes the disbelievers of Mecca would lampoon the Prophet ﷺ saying: "he is a sorcerer (*sahir*)", then they would change their tune and say: "he is a poet (*sha'ir*)," then they would

change again and say: "he's a fortune-teller (*kahin*)," and yet another time they would label him insane (*majnun*). So their allegations were wildly discrepant, muddled and inconsistent, clearly contradicting one another.

Linguistically, it is said: *mazajat 'uhudihim* (they became muddled) meaning: their positions and stances became corrupted, mixed up and in a state of turmoil.

Ibn Athir's *al-Nihaya,* the famous dictionary on the rare words found in *ahadith*, states:

> The Arabic word *maraj* (مرج) means mixed (خلط). This is indicated in the hadith narrated by Ibn Majah and others, via ʿAbdullah b. ʿAmr b. al-ʿAs ﷺ who relates that the Prophet ﷺ said:
>
> > How will you be in the time that is fast-approaching wherein people will be sifted like a sieve, and only the dregs of people will remain whose religious practices and loyalties are confused (*marajat,* i.e. contradictory), and they will be embroiled in controversy and disputes like this?
>
> And the Prophet ﷺ demonstrated the intensity of their disputation by interlocking his fingers. Then he continued, advising:
>
> > Adopt what you know and leave what you do not. Tend to your folk[19] and leave the affairs of the general community because of their adherence to their various desires and corrupt notions.
>
> Al-Tirmidhi records that the Prophet ﷺ said to ʿAbdullah:
>
> > How will you be when you will remain among the dregs of people whose religious practice is confused and muddled?—then the Prophet ﷺ interlocked his fingers [representing

[19] *Tend to your folk* refers to tending to your family and friends. [t]

their confusion at that time].

Abdullah asked: "So what do you command me to do, O Messenger of Allah?"

He ﷺ said: "Stick to what you know, leave what you know not, tend to yourself, and avoid the general public."

Another narration adds: "*...and remain in your homes.*" (*hadith*)

In this regard, the hadith of Abu Dawud and al-Tirmidhi records that, Abu Tha'laba relates that the Prophet ﷺ said:

> Enjoin good and forbid evil until you see greed being obeyed, desires being followed, *dunya* preferred [over *akhira*], and every opinionated person feeling impressed with his opinion. Thereafter, tend to yourself and concern yourself not with the affairs of the general community.

These *ahadith sharif* contain warnings for the Muslim to not fall into these spiritually fatal vices which people will [constantly] fall into at the end of time, specifically: greed (*shuh*), following desires (*ittiba' al-hawa'*), love of *dunya* and preferring it over *din*, being impressed with one's opinion to such an extent that he will cancel the rulings of the Sacred Law (Sharia) in order to fulfill his vain desires, preferring to follow his desires over the laws of Allah such that he will end up among the damned. The love of the world (*dunya*) and its trinkets have blinded him from everything. The Prophet ﷺ said:

> The love of the *dunya* is the root cause of all sin, and your love for something blinds and deafens.

So let not the *dunya* deceive you, make you heedless of Allah, and cause you to forget the hereafter.

May Allah be pleased with Imam al-Shafi'i who said:

اذا ما خلوت الدهر يوما فلا تقل – خلوتُ ولكن قل عليَّ رقيب
ولا تحسبن الله يغفل ساعة – ولا انّ ما تخفي عليه يغيب
غفلنا لعمر الله حتى تراكمت – علينا ذنوب بعدهن ذنوب
فيا ليت ان الله يغفر ما مضى – ويأذن في توباتنا فنتوب

On days when you are alone, do not say – 'I am alone,' instead say: a monitor is watching me

Never believe for an instant that Allah is heedless – nor that what is 'hidden' from Him is actually hidden

We are heedless of Allah our whole life - until our sins pile up on us, sin after sin

Oh! If only Allah would forgive our past – and accept our repentance (tawba) and turn to us!

Imam Ahmad b. Hanbal, Allah be well pleased with him, would frequently chant (*yunshid*) the first two couplets of this poem.

VERSE SIX

﴿أَفَلَمْ يَنظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِن فُرُوجٍ﴾

Have they not then looked at the sky above them: how We built it and adorned it ˊwith starsˋ, leaving it flawless?

In these verses, Allah presents proofs for the reality of the Resurrection and His Ability to establish it. This is because the creation of the heavens and the earth is greater than the creation of man, as Allah Himself explained saying:

﴿لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

The creation of the heavens and the earth is certainly greater than the re-creation of humankind (Ghafir 40:57)

Allah says:

﴿أَأَنتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ ۚ بَنَاهَا – رَفَعَ سَمْكَهَا فَسَوَّاهَا – وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا – وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا – أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا – وَالْجِبَالَ أَرْسَاهَا – مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ – فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ﴾

Which is harder to create: you or the sky?... He built it, raising it high and forming it flawlessly. He dimmed its night, and brought forth its daylight. As for the earth, He spread it out as well, bringing forth its water and pastures and setting the mountains firmly ˊupon it ˋ—all as ˊa means of ˋ sustenance for you and your animals. But, when the Supreme Disaster comes to pass— (Nazi'at 79:27-34)

So He mentioned that proof in verse six, then follows it by mentioning the *Taamat al-Kubra* (the Supreme Disaster), which refers to the Major Resurrection (*Qiyamat al-Kubra*).

On the Heavens and the Earth

So since the creation of the heavens and the earth is of greater magnitude and far more intense than creating mankind, then in that regard, there are two logical options in relation to restoring life to human beings and jinns. Either they are:

1. *Equal in difficulty* to create as they were the first time, in which case, it is logically more conceivable (*min bab awla'*) that the One who created them the first time is able to restore them back to life.

2. Or if restoring life to human beings is *greater in difficulty* than doing so the first time, then in that case, Allah is able to create that which is exponentially bigger in size than mankind, and of greater magnitude, i.e. creating the heavens and earth and everything therein. So the result, in fact, and logically, is that Allah Most High is certainly able to restore life to mankind without doubt.

So these skies above them which they look at...let them ponder how Allah Most High built them with His Power, and erected them and completed them with His Wisdom, and adorned them with planets, stars, a sun and a moon. By His Planning and Will, He organized the movement of those planets in their specific orbits such that they travel in orderly fashion, with extremely precise programming and incredible organization that utterly baffles mankind and jinn.

﴿ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

That is the design of the Almighty, All-Knowing. (Yasin 36:38)

That is the way the skies were masterfully crafted and constructed; no holes therein nor cracks. A protective ceiling. Also, they have been adorned with the sun, planets and shining stars, as Allah says:

﴿تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُّنِيرًا﴾

Blessed is the One Who has placed constellations in the sky, as well as a ˊradiant ˋ lamp (siraj) and a luminous moon. (Furqan 25:61)

And in another mass-transmitted method of Quranic

recitation (*mutawatir qira'a*) of the above *ayat*, instead of the word *siraj*, the word *suruj* appears:

﴿سُرُجًا وقمرًا منيرًا﴾

I have briefly discussed the world of the planets in my book *Hadyu al-Quran ila Ma'rifat al-'Awalim wa al-Tafakkur fi al-Akwan* (The Guidance of the Quran in Understanding Various Realms and Contemplating the Universe).

VERSE EIGHT

﴿وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ بَهِيجٍ﴾

As for the earth, We spread it out and placed upon it firm mountains, and produced in it every type of pleasant plant—

Allah created the earth, spread out its land and expanded it. He placed therein smooth plains for us to travel on, cultivate, sit upon and sleep upon, and He did not make it consist entirely of mountains and valleys. Rather, He customized it perfectly for the human being, whom He ennobled, in order to cause man to recognize Allah's ennoblement of him, and to cause him to appreciate the blessings of Allah that surround him which He placed in the earth.

So how can man deny his Lord? And the worship of his Lord? How can he deny the blessings of his Lord?! All while He, Most High, surrounds His servants with His Nurturing Love, under His sky, on top of His earth, providing them with fresh air and water, and countless types of nourishment, and every single thing they need!

On Mountains

Allah embedded mountains into the earth which contain mines of different materials. He made the mountains stabilizers for the earth so as to not quake and move. This has been explained by *Rasulullah* ﷺ, the one who was sent to explain the Quran. Anas ؓ relates that *Rasulullah* ﷺ said:

> When Allah created the earth, it began to shake and tremor, so He stabilized it with mountains, then it became still. The angels were amazed at the strength of the mountains, so they asked: "O our Lord, have You created anything stronger than the mountains?"
>
> He replied: "Yes; iron."
>
> They asked: "Have You created anything stronger than iron?"
>
> He replied: "Yes; fire."
>
> They asked: "Have You created anything stronger than fire?"
>
> He replied: "Yes; water."
>
> They asked: "Have You created anything stronger than water?"
>
> He replied: "Yes, the wind."
>
> They asked: "Have You created anything stronger than the wind?"
>
> He replied: "Yes; the Son of Man[20] when he donates charity with his right hand while concealing it from his left hand." (*Tirmidhi; Ahmad*)

So ponder and derive lessons from the strength of the *iman* of a believer (*mu'min*) that propels him to have such honesty (*sidq*) and sincerity (*ikhlas*) in his deeds performed for Allah's sake. He suppresses his own wants and desires to give charity

[20] The term *Son of Man* refers to all human beings, with *Man* referring to Prophet Adam ؑ. [t]

with wealth that he earned and which he would love to spend on himself, but instead, spends it to please Allah, sincerely for the sake of Allah without ostentation or trying to earn a reputation. Rather, he donates it so secretly that even his own hand, his left hand, is unaware of it due to his secrecy in spending. Allah says:

﴿إِن تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ ۖ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

To give charity publicly is good, but to give to the poor privately is better for you, and will absolve you of your sins. And Allah is All-Aware of what you do. (Baqara 2:271)

So the mountains themselves are a world of their own. An enormous world with their own set of rules that govern them, which are different than the earth [i.e. the land]. They have very unique rock elements stored within them, and Allah Most High has assigned special angels to them in order to regulate them by His Permission, as mentioned in the hadith of the day of Ta'if. The Prophet ﷺ said:

> A cloud shaded me, and to my surprise, there was an angel therein who greeted me and said to me: O Muhammad, I am the Angel of the Mountains. Allah has sent me to you for you to instruct me as you wish. If you wish, I will make the mountains surrounding Ta'if crush its people... *(hadith)*[21]

Therefore, Allah Most High – He who created the heavens and the earth, and the mountains and their massive strength–

[21] I have mentioned this narration in my book *al-Iman bi al-mala'ikat* (Belief in the Angels).

is certainly able to recreate mankind the same way he created them the first time. For this reason, Allah presented proofs of His Ability to recreate creation and gather them (*Hashr*) by mentioning the creation of the heavens and the earth and the mountains.

In the following *ayats* of Sura al-Ghashiya, after mentioning the denizens of the Fire and the dwellers of the Garden, Allah mentions proofs of His Power saying:

﴿أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ – وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ – وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ – وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ – فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ﴾

Do they not ever reflect on camels—how they were ˊmasterfullyˋ created; and the sky—how it was raised ˊhighˋ; and the mountains—how they were firmly set up; and the earth—how it was levelled out? So, ˊcontinue toˋ remind ˊall, O Prophetˋ, for your duty is only to remind. (Ghashiya 88:17-21)

VERSE SEVEN

﴿وَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ بَهِيجٍ﴾

and produced in it every type of pleasant plant—

Meaning: We have grown every kind of crop and tree therein. *Bahij* refers to a pleasing sight which delights the onlooker. So he looks at it and recognizes, and ponders over it and is reminded by it. At that time, his *looking* results in definitive knowledge and undeniable proof that the One who created this and made it as appealing as it is, is none other than Allah, *Rabbu'l 'alamin* (Lord of the Worlds), the All-Knowing, All-Powerful, All-Wise, All-Aware, Allah. And as a result, he turns

back to Allah (*inabat*) in word and deed, in his heart and his behaviour, and abandons what Allah does not love for what He does love.

Inabat refers to the clinging of the heart to Almighty Allah and to His Love, and mentioning Him with reverence and utmost respect. This necessitates firm adherence of the limbs to His obedience with sincerity, emulating *Rasulullah* ﷺ, and following the Prophet's guidance and not deviating from it in the least.

Indeed, the best guidance is the guidance of Muhammad ﷺ. He is the Imam of guidance and all those who are guided.

VERSE EIGHT

﴿تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ﴾

'all as ' an insight and a reminder to every servant who turns 'to Allah '.

Multiple noteworthy perspectives are embedded in this verse:

FIRST PERSPECTIVE OF VERSE EIGHT: TABSIRATAN WA DHIKRA...

Firstly: this verse, and those that follow it, clarifies to the wise that Allah Most High is the Lord of the Worlds. He invited His servants to know Him (*ma'rifa*), have faith in Him (*iman*), and to believe what came from Him via two methods:

1. Contemplating His creations and marvelling at His Handiwork *in the Universe* [i.e. environmental signs].
2. Reflecting, contemplating and pondering His signs *in the Quran* [i.e. scriptural signs].

The former are Allah's signs that we witness with our eyes, while the latter are His intellectual signs that [we deduce with our minds and] have been substantiated with proof.

So among the first category [of environmental signs]:

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ﴾

Indeed, in the creation of the heavens and the earth and the alternation of the day and night there are signs for people of reason. (Al-'Imran 3:190)

...and *ayats* of this nature abound.

From the second category [of scriptural signs], Allah says:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ﴾

Do they not then reflect on the Quran? (Muhammad 47:24)

And Allah says:

﴿كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ﴾

'This is ' a blessed Book which We have revealed to you 'O Prophet ' so that they may contemplate its verses (Sa'd 38:29)

... and ample *ayats* are also found in this regard.

As for creation, they are the *results* of an action,[22] and actions reveal the traits (*sifat*) of the Doer of those actions. In other words, actions reveal the existence of a Doer and His Power, His Will, and His Knowledge. This is because of the impossibility of actions emanating from nothing,[23] or emanating from

[22] i.e. the act of creating. [t]

[23] i.e. a vacuum. [t]

something that possesses no power, no life, no knowledge, or will.

Moreover, the fact that creation has been assigned different traits[24] demonstrates the Will of their Creator, the Vastness of His Knowledge and Wisdom, and the Immensity of His Power, because that is an irrefutable proof of Allah's Attributes and the truth of what He told His Messengers about Him. So creation testifies to, and shows the truthfulness of, Allah's revelatory *ayats* which refer to His Quranic *ayats*. Allah says:

﴿سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ﴾

We will show them Our signs in the universe and within themselves until it becomes clear to them that this ʿQuran' is the truth. (Fussilat 41:53)

Allah says:

﴿وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا ۚ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ﴾

And say, "All praise is for Allah! He will show you His signs, and you will recognize them. And your Lord is never unaware of what you do." (Naml 27:93)

So all of that indicates that Allah is the Truth, His Speech is the Truth, and His Messenger Muhammad ﷺ is true.

[24] i.e. they had no choice in the matter. [t]

SECOND PERSPECTIVE OF VERSE EIGHT: TABSIRATAN WA DHIKRA...

The second perspective of verse eight in Sura Qaf:

﴿تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ﴾

ʿall as ' an insight and a reminder to every servant who turns ʿto Allah ' (munib). (Qaf 50:8)

These *ayats* mention the strength of the Ultimate Doer [Allah], the beauty of the true recipients of the Quran, which is the heaven-sent guidance descending from Allah Most High, and praise for its recipients. It mentions their receptivity to guidance and their willingness to accept it, and their *not* ignoring it out of stubbornness and pride. Rather, they happily accept Allah's reminder and constantly reference the Truth.

Explanation

Inabat[25] *to Allah* refers to turning to Allah with one's heart and mind, one's hearing and sight, in word and deed and manners. So whoever attains the rank of *inabat* has attained great good and achieved felicity in this world and the next. And by attaining this rank, one can overcome the three spiritual obstacles. I say three obstacles because the chief obstacles that divert man from accepting the truth and what it contains of goodness and felicity are three, namely:

- arrogance (*kibr*) because it caused Iblis to become what he has become.
- covetousness (*hirs*) of the world (*dunya*) and the luxuries of this life and its trinkets.
- envy (*hasad*) because it incited Cain to kill his brother Abel.

[25] *Inabat* is the gerund of the word *munib*. [t]

Whoever safeguards himself from these vices has been protected from all evil.

Disbelief (*kufr*) is caused by arrogance (*kibr*), disobedience is caused by covetousness (*hirs*), and hatred and oppression are caused by envy (*hasad*).

So whoever turns to Allah Most High with sincerity will attain all goodness, happily accept it, and use it because it is his goal and objective.

Regarding someone with arrogance (*kibr*), his *kibr* prevents him from accepting the truth. In fact, it propels him to turn *away* from the truth and cast it behind his back,[26] because he is averse to facing it out of fear that he will accept it [and thus, have to change]. Allah says:

﴿إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۙ إِن فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُم بِبَالِغِيهِ ۚ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾

Surely those who dispute Allah's signs—with no proof given to them—have nothing in their hearts but greed for dominance, which they will never attain. So seek refuge in Allah. Indeed, He alone is the All-Hearing, All-Seeing. (Ghafir 40:56)

Allah says:

﴿وَإِن يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ﴾

Yet, whenever they see a sign, they turn away, saying, "Same old magic!" (Qamar 54:2)

Allah says:

[26] i.e. out of sight, out of mind. [t]

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ﴾

And, although their hearts were convinced the signs were true, they still denied them wrongfully and arrogantly. (Naml 27:14)

Allah says about Iblis:

﴿أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ﴾

He refused and acted arrogantly, becoming unfaithful. (Baqara 2:34)

This contains a warning against adopting the traits of Iblis that led to his eternal doom.

So the traits of prideful rejection (*al-iba'*) and arrogance (*kibr*) distance man from returning to Allah (*inabat*) and accepting the truth, because it is the truth from the Lord of the Worlds.

THIRD PERSPECTIVE OF VERSE EIGHT: TABSIRATAN WA DHIKRA...

The third perspective:

﴿تَبْصِرَةً وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُّنِيبٍ﴾

'all as ' an insight and a reminder to every servant who turns ' to Allah '. (Qaf 50:8)

This *ayat* has several corresponding *ayats* which mention the benefactor and the beneficiary. Allah says:

﴿ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ﴾

This is the Book! There is no doubt about it—a guide for those mindful of Allah (Baqara 2:2)

So the guidance of the Quran is incredibly impactful and strong, however, that efficacy only occurs when it is placed in the right location. That location refers to hearts which are receptive and ready to receive guidance and *iman*. Hearts that are searching for it. Not those which contain arrogance (*kibr*) or envy (*hasad*), or other such obstacles and pretentiousness.

Allah states:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ﴾

Ramadan is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard to distinguish between right and wrong. (Baqara 2:185)

In this *ayat*, Allah mentions that the Quran is guidance for *all people*, containing explanations and clear proofs, and a criterion (*furqan*) that distinguishes the truth which it came with, from the falsehood that opposes it.

Elsewhere Allah says: *Huda'li'l-muttaqin* or guidance for the Godfearing, which mentions the audience that will best receive this guidance, so there is no contradiction.

So ask Allah Most High to make within you a receptivity and willingness (*qabiliyya*) to accept the truth which the Prophet ﷺ came with.

Among the *du'as* of the Prophet ﷺ:

> O Allah! Unite our hearts upon goodness, rectify the relationships between us, and extract us from the darknesses into the light, and divert from us all impropriety and trials

> which have appeared and those which remain hidden. Bless our hearing, our sight, our hearts and our spouses, and make us of those who take part in Your blessing and praise You for them. Make us receptive towards them, grant them to us in full, and turn to us, for verily You are the Oft-Relenting, the Merciful. (*Tabarani; Hakim*)

VERSE NINE

﴿وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُّبَارَكًا فَأَنبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ﴾

And We send down blessed rain from the sky, bringing forth gardens and grains for harvest,

After Allah summons His servants to look at, and contemplate, the construction of the heavens, the spreading of the earth, the embedding of the mountains, the growing of plants, crops, and trees, He then summons them to look at, and contemplate, the materials used in their nourishment and provisions, their garments and their transportation, and in particular, the lifelong companion they need throughout their life, which refers to *water* that He sends down from the sky. Allah places blessings in that water such that He causes green gardens to grow with numerous types of fruit, each with different shapes, tastes, sizes, compositions, and in different seasons, each possessing different benefits for man and variegated sub-species.

Likewise, from that same water that descends from the sky, Allah grows all seeds, with all their multitudinous types and their different benefits, attributes, appearances and properties.

Subsequently, Allah mentions the date palm tree (*nakhl*) to remind us about this tremendous blessing, because of its

wondrous features and abundant benefits, and to distinguish it from all other trees due to certain special traits that Allah has placed in it. Explaining this in full requires an extensive discussion; fortunately, it is not difficult to find for one who seeks it.[27]

Then Allah mentions His promising provisions for His servants and His planning their nourishment, and reminds them of His blessings in hopes that they will appreciate Him for that. This is because He is their Lord and Nurturer, their Sustainer and Nourisher. So He makes the abovementioned foods the provisions for His servants because they are *His servants* and He is their Owner and King. They live under the roof of His sky and upon the earth He spread for them. He sustains them with His food, His drinks, and all their other provisions and nourishment in order for them to remember His Mercy, appreciate His blessings, and hold fast to His Sacred Law (Sharia), which contains all good for them in this world and the next.

VERSE ELEVEN

﴿رِّزْقًا لِّلْعِبَادِ ۖ وَأَحْيَيْنَا بِهِ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ الْخُرُوجُ﴾

'as ' a provision for 'Our ' servants. And with this 'rain ' We revive a lifeless land. Similar is the emergence 'from the graves '.

This contains another proof of the Power of Allah Most High to restore life to the dead. It explains to those who deny the Resurrection—meaning, denying the restoring of life to the dead and the recreation of human beings after their

[27] An explanation of the various benefits of the date palm tree (*nakhl*) can be found in the translator's translation of Shaykh Muhammad al-Sabuni's *Tafsir of Sura al-Rahman* into English on page 11, which has been excerpted from his famous tafsir *Safwat al-tafasir*. [t]

decomposition and becoming dust—that there are many examples and similitudes to prove this. In fact, we witness those examples with our own eyes each and everyday. For instance, Allah grows from these seeds or these kernels or date stones, in the belly of the earth, various types of crops, trees, and fruits. This is a clear proof that the People of Spiritual Insight (*Ahl al-Basa'ir*) can see, and use, to derive proof for the Resurrection. It demonstrates [and symbolizes] *how* the Resurrection will happen for this human body, which the earth will preserve with all its parts, no matter how much it disintegrates and becomes distant from one another. It is from those selfsame buried parts that Allah will recreate the body the second time. For this reason, Allah says:

﴿كَذَٰلِكَ الْخُرُوجُ﴾

Similar is the emergence 'from the graves '.

Meaning, a perfect example of this emergence (*khuruj*) that is witnessed in front of our eyes is the emergence of the fruits and seeds from the earth [in spring and summer]. In the exact same way, you too will emerge from the earth after being buried in it.

Allah says:

﴿وَاللَّهُ أَنبَتَكُم مِّنَ الْأَرْضِ نَبَاتًا – ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا﴾

Allah 'alone ' caused you to grow from the earth like a plant. Then He will return you to it, and then simply bring you forth 'again '.
(Nuh 71:17-8)

The Coccyx Bone ('Ajb al-Dhanab)

The two *Sahihs* and others record Abu Hurayra ﷺ, who relates that the Prophet ﷺ said:

> The time between the two blows of the Horn (*nafkhatayn*) will be forty.
>
> Someone asked Abu Hurayra ﷺ for clarification: "Forty days?" He did not reply.
>
> He was asked: "Forty months?" He did not reply.
>
> He was asked: "Forty years?" He did not reply.
>
> Then Abu Hurayra continued with the hadith, saying the Prophet ﷺ said:
>
> Then Allah Most High will send down rain from the sky and they [human beings] will grow just like plants grow. Nothing of the human body will remain except it will decompose[28] - except for one bone, which is the coccyx bone (*'ajb al-dhanab*). From it, creation will be reconstructed on the Day of Judgment.

Hafiz al-Mundhiri records from Imam Muslim, that the Prophet ﷺ said:

> Indeed, the human body has a bone that the earth will never decompose. From it, creation will be reconstructed on the Day of Judgment.
>
> They queried: Which bone is that, O Messenger of Allah?
>
> He ﷺ said: *'Ajb al-dhanab* (the coccyx bone).

[28] Do not forget that the bodies of the noble prophets ﷺ do not decompose, as confirmed in authentic hadith-reports. Similarly, Allah Most High has honoured some of the *awliya'* (saints) with that miracle too, such that their bodies do not decompose as I have elucidated in my book *al-Iman bi 'awalim al-akhira* (Belief in the Realms in the Hereafter) with proofs. Thus, they are the exception to the rule [of physical decomposition].

Hafiz al-Mundhiri comments: Imam Malik and al-Nasa'i record the following summarized hadith-report:

> Every [part of the] human being will decompose except the coccyx bone (*'ajb al-dhanab*). He will be recreated and reconstructed from it.

Hafiz al-Mundhiri said:

> *'Ajb al-dhanab* (the coccyx bone) refers to a strong bone which is at the bottom of the spine, i.e. the tail bone.

So from that bone, *'ajb al-dhanab*, a tiny bone, Allah Most High will reconstruct the entire human being and restore him back to life, then resurrect him.

VERSES TWELVE & THIRTEEN

﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ – وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ﴾

Before them, the people of Noah denied 'the truth,' as did the people of the Water-pit (Thamud), 'Ad, Pharaoh, the kinfolk of Lot,

Allah Most High explains in these *ayats* that rejecting the messengers and denying the Resurrection is the wont of every arrogant, stubborn person. They deny the truth after it has been made clear to them and reject reality after it has been made manifest. Among them are the people of Nuh and those after them among the *ummas* mentioned in the Quran.

There is no point in arguing with a arrogant, stubborn individual, because his stubbornness cannot be removed except by the Might of his Lord and His inflicting him with punishment.

So from this perspective, Allah says:

VERSE FOURTEEN

﴿وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ ۚ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ﴾

the residents of the Forest (Ayka), and the people of Tubba'. Each rejected 'their' messenger, so My warning was fulfilled.

This contains comfort and consolation (*tasliya*) for the Prophet, our master Muhammad ﷺ, because the polytheists denied him and rejected what he brought of clear truth. They rejected his message of the Day of Judgment. The Prophet ﷺ brought them definitive proofs, irrefutable evidence, and profound wisdom (*al-hikmat al-baligha*):

﴿حِكْمَةٌ بَالِغَةٌ ۖ فَمَا تُغْنِ النُّذُرُ﴾

'This Quran is' profound 'in' wisdom, but warnings are of no benefit 'to them'. (Qamar 54:5)

Therefore, they cannot escape the punishment and affliction.

In these *ayats*, Allah Most High establishes definitive proofs for His Existence and Incomparable Oneness (*Wahdaniyya*), and the truthfulness of His Messenger ﷺ.

Messengers عليهم السلام and the Disbelievers

Firstly: That is because Allah sent messengers to the previous nations. He sent Nuh to his nation, Hud to 'Ad, Salih to Thamud. He sent Lut to his nation,[29] and Musa to Fir'awn and the Children of Israel. This notion is well-established in all

[29] Namely, Sodom & Gomorra. [t]

previous scriptures, well-known to the Arabs and non-Arabs, and undeniable throughout history.

All those messengers عليهم السلام came to their nations with clear proofs and inimitable miracles, and presented those proofs to them. But when the people stubbornly denied, turned away and persisted in this, they eventually earned the promised punishment of Allah and He unleashed waves of torment upon them.

Thereafter, Allah Most High sent this noble messenger, our master Muhammad ﷺ, and he brought clear proofs and inimitable miracles that were exponentially greater than those brought by the other noble messengers. He ﷺ brought a Book from Allah that incapacitates the first and the last peoples [from imitating it]! So Prophet Muhammad ﷺ is a true messenger of Allah; he cannot be considered anything else, as Allah states:

﴿يس – وَالْقُرْآنِ الْحَكِيمِ – إِنَّكَ لَمِنَ الْمُرْسَلِينَ﴾

Yasin - By the Quran, rich in wisdom! You 'O Prophet' are truly one of the messengers. (Yasin 36:1-3)

So whoever believes in Prophet Muhammad ﷺ has in fact believed in *all the messengers*, and whoever rejects him ﷺ has in fact rejected *all the messengers before him* ﷺ. This is because they conveyed glad-tidings of him ﷺ and informed their nations of his coming, and he is mentioned in their scriptures.

Secondly: In the same way that those previous nations—when most of them rejected their messengers—warranted the torment of Allah and were afflicted with destruction, likewise, for those who reject *Rasulullah*, our master Muhammad ﷺ, Allah will exact revenge against them and make him victorious over them without doubt. Allah will spread the religion of the

Prophet ﷺ and convey his message throughout the east and the west, and this has already transpired. All praise be to Allah.

Thirdly: These *ayats* establish the Resurrection and the Gathering after death, which the polytheists thought to be farfetched, because Allah Most High possesses unlimited Power and nothing can stop Him. Allah sent various types of punishment upon the disbelievers of old and He demonstrated His Power to them. He seized the People of Nuh with the deluge, unleased a destructive wind unto the People of 'Ad, wiped the People of Thamud off the face of the earth with a piercing cry, and drowned Fir'awn in the ocean while saving Musa and his people, etc.

So, Allah's Power has been well-established and displayed *in the world*, so how can they consider it farfetched for Him to resurrect and gather creation after death? Especially given that He has shown them Signs of His Power which confirm that.

Fourthly: These *ayats* contain a challenge to the disbelievers (*kuffar*) and those who deny the message of our master Muhammad ﷺ and those who reject his divine scripture [the Quran]. So let them beware of Allah seizing them with punishments and divine afflictions.

VERSE FIFTEEN

﴿أَفَعَيِينَا بِالْخَلْقِ الْأَوَّلِ ۚ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ﴾

Were We incapable of creating ˹them˺ the first time? In fact, they are in doubt about ˹their˺ re-creation.

The word *al-'ayy*[30] refers to an inability to do something. It is said *'ayyiy bih* about someone who is unable to do something.

[30] *Al-'ayy* is the gerund of *'ayiyna*, the first word in the verse. [t]

They also say: 'so-and-so is *'ayiy about something'* when they are unable to do something.

'Abdullah b. 'Abbas ﷺ said about this *ayat*:

> This verse—containing a sentiment of astonishment and a refutation to the claim of the disbelievers—means: were We unable to create them the first time?!

In other words: were We unable to create them the first time in order for them to be deluded into thinking that We are unable to resurrect them and recreate them again?! No, rather, they are utterly deluded about being recreated again.

This *ayat* establishes proof in the human being himself—after establishing a proof in his environment[31]—that Allah is Able to resurrect this creation, because when He first created creation He was able, so why would He *not* be able to create them again?!

So if they were deaf and blind to the previous proofs from the heavens and the earth which can be witnessed with the naked eye, then let them look to their own creation. Let them contemplate their current composition, because even now, they are constantly changing into a *new creation* at every instance. However, they erroneously assume that they remain the same in every instance, not changing or rejuvenating, not evolving in stages, and into *new versions* of themselves. However, the situation, in reality, is not like that. Rather, everyone at every instance—a part of their physical composition, their atoms and cells are being annihilated, and Allah is creating

[31] *After establishing a proof in his environment* meaning, in regards to the destruction of the previous nations, of which everyone can see their traces in the physical world around us. As well as the previous similitude struck regarding the emergence of plants from the earth resembling the emergence of human beings from the earth on the Day of Rising. [t]

new cells and growing them, and so on.

This is clear for all to see because Allah created human beings, the first time, from sperm. Thereafter, he grows into a clinging clot of blood, then a lump of flesh, then a zygote, then a child, then puberty, then youth, then adulthood, then old age and then senility. And among the wondrous parts of life is that human beings do not traverse one stage to the next instantly. Rather, moments and phases pass over him wherein his parts annihilate and new parts are renewed, step by step, gradually, until they move to the next phase, etc.

However, that transition does not become apparent to man until a long time has passed over him, the situation is actually upon him, and he can clearly see in himself the stages he has passed through, and the changes in his own mind, body and soul, and even within his goals in life. Allah says:

﴿مَّا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا – وَقَدْ خَلَقَكُمْ أَطْوَارًا﴾

What is the matter with you that you are not in awe of the Majesty of Allah, when He truly created you in stages ˊof developmentˋ? (Nuh 71:13-4)

Allah says:

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِن سُلَالَةٍ مِّن طِينٍ – ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ – ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ – ثُمَّ إِنَّكُم بَعْدَ ذَٰلِكَ لَمَيِّتُونَ – ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ﴾

And indeed, We created humankind from an extract of clay, then placed

each ˊhumanˋ as a sperm-drop in a secure place then We developed the drop into a clinging clot ˊof bloodˋ, then developed the clot into a lump ˊof fleshˋ, then developed the lump into bones, then clothed the bones with flesh, then We brought it into being as a new creation. So Blessed is Allah, the Best of Creators. After that you will surely die, then on the Day of Judgment you will be resurrected. (Mu'minun 23:12-13-6)

Ponder, in the previous *ayat*, Allah's word *thumma* between every stage, because *thumma* indicates significant time has passed (*tarakhi*), as is well-known in the Arabic language.

Transitioning from one stage to another involves change and adjustments for Allah's creation, as Allah says:

﴿يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ﴾

He creates you in the wombs of your mothers ˊin stagesˋ, one development after another (Tawba 9:6)

In relation to the Power of Allah (*Qudrat*), there is no difference between those stages that Allah transitions them through. Nothing can stop Him from that. Rather, all that is entirely easy for Him. He is Able regarding all that, as well as everything else.

Hadiths on 'Cremation Out Of Fear Of Allah'

Al-Bukhari and Muslim record that Abu Sa'id ﷺ relates, that the Prophet ﷺ said:

> Truly, a man from the previous nations earned abundant wealth and had great blessings in it (*ragasah*). Then when his time of death approached, he asked his children: "what kind of father have I been to you?"
>
> They said: "The best father."
>
> But he said to them: "I have never done any good. So when I die, cremate me, crush my ashes, and cast them

into a strong wind."

And so they did.

So on the Day of Judgment, Allah gathered him and said: "what made you do this?"

He said: "Out of fear of you."

So Allah granted him His Mercy.

Abu Hurayra ﷺ relates that the Prophet ﷺ said:

> There was a man who was very sinful, and when he was dying he said to his children: "When I die, cremate me, then crush my remains and scatter my ashes to the wind because, I swear by Allah, if not, Allah will recreate me and punish me in a way that is *so severe* that He won't punish anyone else that way."
>
> So when he died, they did as he instructed.
>
> Thereafter, Allah commanded the earth and said: "gather together what you have of him" and it did. Then lo, he was standing before Allah.
>
> He was asked: "what made you do what you did?"
>
> He replied: "I feared You, O Lord" or he said: "out of fear of you"—so he was forgiven.

Another narration states the Prophet ﷺ said:

> Once, a man who never did any good to his family said: when I die, cremate me, then spread half my ashes in the land and the other half in the sea because. I swear by Allah, if Allah is Able to punish me, He is going to punish me with such a severe punishment the likes of which He will not punish anyone else with in the entire universe.
>
> So when the man died they did as he instructed.
>
> So Allah ordered the earth to collect his remains and the ocean to collect his remains, then said to him: "why did you do this!?" He said: "out of fear of You, O Lord, and You know best."

So he was forgiven.

Hafiz al-Mundhiri said: Al-Bukhari, Muslim, Malik, al-Nasa'i, and others have recorded this.

VERSE SIXTEEN

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُۥ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

Indeed, ˊit is ˋ We ˊWho ˋ created humankind and ˊfully ˋ know what their souls whisper to them, and We are closer to them than ˊtheir ˋ jugular vein.

Allah Most High explains, in the context of proofs, the greatness of His Power and the superiority of His Wisdom. He created man with wondrous abilities, and an eloquence of tongue about what is in his heart and in the world. Each individual bears a unique fingerprint[32] that has been designated by the All-Knowing Creator, which is not found on any of their other remaining limbs.

Allah has created man in the best of forms, the most perfect of appearances and the most beautiful of images. So this human being is the greatest sign of Allah's Power, the excellence of His Wisdom, and the Vastness of His Knowledge and Mercy. What proof could be closer to man and clearer to him in order to recognize his Lord? To know the greatness of His Lordship, the worthiness of His divinity, and the obligation of His worship? Which proof could be closer to him than pondering over the composition of his own human form, with its appendages, it strengths, all its attributes, its unique personal-

[32] Similar to a serial number, which is a unique identifier assigned to an item to uniquely identify it. [t]

into a strong wind."

And so they did.

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>
> So when he died, they did as he instructed.
>
> Thereafter, Allah commanded the earth and said: "gather together what you have of him" and it did. Then lo, he was standing before Allah.
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> He replied: "I feared You, O Lord" or he said: "out of fear of you"—so he was forgiven.

Another narration states the Prophet ﷺ said:

> Once, a man who never did any good to his family said: when I die, cremate me, then spread half my ashes in the land and the other half in the sea because. I swear by Allah, if Allah is Able to punish me, He is going to punish me with such a severe punishment the likes of which He will not punish anyone else with in the entire universe.
>
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>
> So Allah ordered the earth to collect his remains and the ocean to collect his remains, then said to him: "why did you do this!?" He said: "out of fear of You, O Lord, and You know best."

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VERSE SIXTEEN

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Indeed, ˊit is ˋ We ˊWho ˋ created humankind and ˊfully ˋ know what their souls whisper to them, and We are closer to them than ˊtheir ˋ jugular vein.

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Allah has created man in the best of forms, the most perfect of appearances and the most beautiful of images. So this human being is the greatest sign of Allah's Power, the excellence of His Wisdom, and the Vastness of His Knowledge and Mercy. What proof could be closer to man and clearer to him in order to recognize his Lord? To know the greatness of His Lordship, the worthiness of His divinity, and the obligation of His worship? Which proof could be closer to him than pondering over the composition of his own human form, with its appendages, it strengths, all its attributes, its unique personal-

[32] Similar to a serial number, which is a unique identifier assigned to an item to uniquely identify it. [t]

ities, its manners, and everything in there of flesh and bones, and its nerves and its ligaments whereby Allah binds the body together, as Allah says:

﴿نَّحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ﴾

It is We Who created them and strengthened their ˹physical˺ form. (Insan 76:28)

This, as well as all it contains of his faculties for gaining comprehension[33] and knowledge, and his will and his attributes—all of that emanates from a drop of sperm, as Allah says:

﴿إِنَّا خَلَقْنَا الْإِنسَانَ مِن نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا﴾

˹For˺ indeed, We ˹alone˺ created humans from a drop of mixed fluids, ˹in order˺ to test them, so We made them hear and see. (Insan 76:2)

Every intelligent person must ponder his own creation, and from that, recognize the greatness of his Lord, the might of his Lordship, the worthiness of his divinity and the obligation of his worship. Allah says:

﴿وَفِي أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ﴾

...as there are [signs] within yourselves. Can you not see? (Dhariyat 51:21)

Allah says:

﴿فَلْيَنظُرِ الْإِنسَانُ مِمَّ خُلِقَ – خُلِقَ مِن مَّاءٍ دَافِقٍ – يَخْرُجُ

[33] That is, his five senses, etc. [t]

مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ – إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ – يَوْمَ تُبْلَى السَّرَائِرُ – فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ﴾

Let people then consider what they were created from! ˹They were˺ created from a spurting fluid stemming from between the backbone and the ribcage. Surely He is fully capable of bringing them back ˹to life˺ on the Day all secrets will be disclosed. Then one will have neither power nor ˹any˺ helper. (Tariq 86:5-10)

Therefore, Allah Most High is True, His Messenger ﷺ is true, the Final Hour is true, the Garden is true and the Hellfire is true. To revisit *ayat* 16 from another angle, Allah says:

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

Indeed, ˹it is˺ We ˹Who˺ created humankind and ˹fully˺ know what their souls whisper to them, and We are closer to them than ˹their˺ jugular vein. (Qaf 50:16)

Discussion about this *ayat* has various perspectives:

FIRST PERSPECTIVE OF VERSE SIXTEEN: WA LAQAD KHALAQNA 'L-INSANA WA NA'LAMU...

First perspective: Here, the word *khalq* means 'to bring into existence from non-existence' (*ijad*).[34] And the word *khalq* appears in the Quran with various meanings:

The First Meaning of Khalq

Khalq means bringing something into existence after non-existence, as Allah says:

[34] Otherwise stated, *ijad* refers to creating something from nothing. [t]

﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾

O humanity! Worship your Lord, Who created you and those before you, so that you may become mindful ˊof Himˋ. (Baqara 2:21)

Allah says:

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ﴾

Allah is the Creator of all things, and He is the Maintainer of everything. (Zumar 39:62)

In this vein, there are similar *ayats* that carry this meaning, namely that *khalq* (the word used in this verse) means *iyjad*, and *iyjad* means to bring something into existence from non-existence, as we have stated previously.

This word *khalq*—meaning *ijad*—cannot be ascribed to anyone except Allah Most High alone. None can be ascribed with *khalq* except Him. It is not permissible for it to be ascribed to other than Him. Allah says:

﴿اللَّهُ خَالِقُ كُلِّ شَيْءٍ﴾

Allah is the Creator of all things (Raʿd 13:16)

Allah says:

﴿هَلْ مِنْ خَالِقٍ غَيْرُ اللَّهِ﴾

Is there any creator other than Allah? (Fatir 35:3)

And this verse contains a challenge from Allah Most High that no one besides Him can create something from nothing, as

Allah says:

﴿فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ ۚ﴾

Now show Me what those ˊgodsˋ other than Him have created. (Luqman 31:11)

In Arabic, when speaking about human beings, you say: *awjada shay* (he *manufactured* something) and you do not say: *khalaqa shay* (he *created* something). This is because *khalq* means *creating without materials*, and this cannot be done by anyone except Allah.

Allah has challenged the entire creation to create even a single atom. So everything in creation has been created by none other than Allah. Even regarding the deeds of man and his words, Allah says:

﴿وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ﴾

it is Allah Who created you and whatever you do (Saffat 37:96)

The Second Meaning of Khalq

The word *khalq* also carries the meaning of fashioning/molding (*taswir*) and manifestation (*ibraz*) in a very limited scope, and in that context, it does not mean *ijad* (creating from nothing). So with this extremely specific meaning, it is permissible to ascribe *khalq* to creation. Allah says about Prophet ʿIsa ﷺ:

﴿وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۖ﴾

Remember how you moulded a bird from clay—by My Will—and breathed into it and it became a ˊrealˋ bird—by My Will (Maʾida 5:110)

So the ability of Prophet ʿIsa ﷺ was to fashion clay into the form of a bird (*taswir*) and proportion it (*taqdir*). But when he breathed into it, it was actually *Allah Most High* Who said to that molded bird *Be!* (*Kun!*) and instantly it became a real bird by the permission of Allah.

So the molding (*taswir*) and proportioning (*taqdir*) was from Prophet ʿIsa ﷺ, however the actual 'bringing into existence' (*ijad*) and creating (*takwin*) was from Allah Most High, since He is the Creator of everything.

Hadith on Creating (Khalq) Referring to Fashioning (Taswir)

Moreover, the word *khalq* (creating) in the meaning of fashioning (*taswir*) comes in hadith:

"يقال للمصورين يوم القيامة: احيوا ما خلقتم" – اي: احيوا ما صورتم

It will be said to the image-makers on the Day of Judgment: give life to what you have created (*khalq*).

Meaning, give life to what you *fashioned* (*taswir*).

Al-Bukhari and Muslim record that Ibn ʿUmar ﷺ relates that the Prophet ﷺ said:

ان الذين يصنعون هذه الصور يعذبون يوم القيامة، يقال لهم: احيوا من خلقتم – اي: ما صورتم

Indeed, those who make these images will be punished on the Day of Judgment. It will be said to them: Give life to what you created (*khalq*).

Meaning, give life to what you *fashioned* (*taswir*).

In the hadith of al-Bukhari and Muslim, ʿAisha ﷺ relates that the Prophet ﷺ said:

ان اصحاب هذه الصور يعذبون يوم القيامة، فيقال لهم: احيوا ما خلقتم

The image-makers will be punished on the Day of Judgment. It will be said to them: give life to what you created (*khalq*).

The Prophet ﷺ also said:

ان البيت الذي فيه صورة لا تدخله الملائكة

Indeed, the house which has pictures is not entered by the Angels [of Mercy].

The Third Meaning of Khalq

The word *khalq* can also refer to inventing/fabricating (*ikhtilaq*) and lying (*kadhib*), as Allah says regarding the polytheists (*mushrikin*):

﴿وَتَخْلُقُونَ إِفْكًا﴾

simply inventing lies ʿabout the idolaters'. ('Ankabut 29:17)

Meaning, inventing lies about their idols such that they would worship *statues* but name them *gods*, whereas they were simply carved stones, as Allah said:

﴿قُلْ سَمُّوهُمْ﴾

Say, 'O Prophet,' "Name them! (Ra'd 13:33)

So go ahead and mention the names of these idols, which are in reality, merely rock, because their true names are stone, or iron, or copper, or any such materials that you fashion with your hands.

Naming these idols is a lie and a fabrication, because the One True God is Allah, Lord of the Worlds, the Creator, the Maker, the Fashioner. His Lordship and divinity are inseparable. So, the true Lord is the true God and the true God is the true Lord. Behold! He is Allah, the One, the Unique. All praise be to Allah, Lord of the Worlds.

SECOND PERSPECTIVE OF VERSE SIXTEEN: WA LAQAD KHALAQNA 'L-INSANA WA NA'LAMU...

The second perspective of verse 16:

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

Indeed, ˊit isˋ We ˊWhoˋ created humankind and ˊfullyˋ know what their souls whisper to them, and We are closer to them than ˊtheirˋ jugular vein. (Qaf 50:16)

The origin of the human being (*insan*) returns to Prophet Adam ﷺ, and ultimately, everyone is from Adam and his descendants are called *insan* (human beings), which is derived from *aanasa* (آنس) meaning *I see* (*absir*). Allah says:

﴿آنَسَ مِن جَانِبِ الطُّورِ نَارًا﴾

he spotted (aanasa) a fire on the side of Mount Tur (Qasas 28:29)

Human beings are visible and can be seen, so for this reason, man is mentioned as the counterpart to the jinn.

Allah says:

﴿خَلَقَ الْإِنسَانَ مِن صَلْصَالٍ كَالْفَخَّارِ – وَخَلَقَ الْجَانَّ مِن مَّارِجٍ مِّن نَّارٍ﴾

He created humankind from ˊsoundingˋ clay like pottery, and created jinn from a ˊsmokelessˋ flame of fire. (Al-Rahman 55:15)

The jinn are hidden, invisible, and cannot be seen. So since they are mentioned as counterparts to human beings, this indicates that human beings are named *insan* because they can be seen. Allah states:

﴿مِنَ الْجِنَّةِ وَالنَّاسِ﴾

from among jinn and humankind (Nas 114:6)

Allah says:

﴿يَا مَعْشَرَ الْجِنِّ وَالْإِنسِ﴾

O assembly of jinn and humans! (Al-Rahman 55:33)

You will notice in several *ayats* the complimentary nature of human beings and jinns, because humans can be seen and are visible. As for jinns, they are invisible and cannot be seen—except for extremely rare cases which are well-known. One of the scholars of the Arabic language said:

> Truly, the word *insan* (human being) is derived from the word *uns* (intimacy/sociability), which is the opposite of *wahsha* (estrangement/loneliness), due to the instinctive sociability human beings feel with other human beings. This is because man is civilized by nature, befriending others and allowing himself to be befriended.

The poet said:

وما سمي الانسان الا لانسه – ولا القلب الا انه يتقلب

Man was not called insan except because of his sociability - and the heart was not called qalb except because of its constant changing

It is also said: Human beings are called *insan* due to their forgetfulness derived from *nisyan* (forgetfulness).

The poet said:

وما سمي الانسان الا لنَسْيه – واوَّلُ ناسٍ فيهم اول الناس

Insan (the human being) was not named so except by his forgetfulness – and the first to forget was the first of humanity (i.e. Adam)

The plural of *insan* is *nas* (ناس), *ins* (انس) and *unasi* (اناسي), and these are all different plurals for the same word, *insan* (the human being), as is well-known and detailed in the books of Arabic language.

THIRD PERSPECTIVE OF VERSE SIXTEEN: WA LAQAD KHALAQNA 'L-INSANA

Regarding the third perspective on verse sixteen, Allah says:

﴿وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُۖ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

Indeed, ˊit isˋ We ˊWhoˋ created humankind and ˊfullyˋ know what their souls whisper to them, and We are closer to them than ˊtheirˋ jugular vein. (Qaf 50:16)

Linguistically speaking, *waswasa* (whisperings) refers to an inaudible sound. However, in this context, *waswasa* refers to influencing and filling man's heart, mind and soul with something, which is termed 'internal talk' (*hadith al-nafs*).

Allah Most High has informed His servants that He knows what their souls whisper to them, in order for them to be cautious of disobedience and contraventions, and cautious of what their souls tempt them to do, entice them to do, and motivate them to perpetrate. Allah says:

﴿وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنفُسِكُمْ فَاحْذَرُوهُۚ﴾

Know that Allah is aware of what is in your hearts, so beware of Him. (Baqara 2:235)

Indeed, *waswasa* (demonic whisperings) refers to thoughts that quickly cross your mind. However, these thoughts and demonic whisperings can lead to certain [evil] thoughts. Then those thoughts can lead to mentioning them out loud. Then mentioning them out loud creates the will to carry it out. Then that drives him to *actually* carry it out with his limbs in the real world. Then it becomes strengthened to the point that it becomes a habit.

Repelling *waswasa* (demonic whisperings) and evil thoughts from their very inception is *much* easier than removing them after having become firmly rooted and strengthened. [This is true] whether that emanated from self-talk (*hadith al-nafs*) or from devilish whisperings in the hearts of men.

One must seek assistance in repelling evil thoughts and whisperings from one's *iman* (faith) in Allah Most High,[35] and by seeking refuge in Allah from their evil, as has been mentioned in Sura al-Nas. Allah says:

[35] And socializing with God-loving individuals helps a great deal. [t]

﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ – مَلِكِ النَّاسِ – إِلَٰهِ النَّاسِ – مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ – الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ – مِنَ الْجِنَّةِ وَالنَّاسِ﴾

Say, 'O Prophet,' "I seek refuge in the Lord of humankind, the Master of humankind, the God of humankind, from the evil of the lurking whisperer—who whispers into the hearts of humankind—from among jinn and humankind." (Nas 114:1-6)

Hadith states that the Companions of the Prophet ﷺ said:

> O Messenger of Allah, one of us finds such things in himself which makes being burned to ashes seem better to him than saying those things out loud.
>
> The Prophet ﷺ replied: "Have you really found such things?"
>
> They said: "Yes."
>
> He ﷺ said: "That is pure *iman* (faith)."

Another narration records the response of the Prophet ﷺ to be:

الحمد لله الذي رد كيده الى الوسوسة

> All praise be to Allah who repelled the machinations of Shaytan to mere whisperings.

Scholars explain this hadith in two ways:

> The first of them: Repelling it and loathing it, *this* is pure *iman* (faith) because the feeling of tremendous disgust for sins indicates that the heart contains *iman* (faith), and this is the reason one is disgusted by these whisperings.
>
> Secondly: The mere fact that Shaytan casts these devilish whisperings into the heart of man, *this* indicates

> the presence of pure *iman* (faith). This is because Shaytan wants to casts whisperings of evil into the soul of *a believer* in order to turn him away from his *iman* and ultimately, to strip him of it. For Shaytan targets the hearts of the believers—which are populated with *iman* (faith)—in order to confuse them and weaken the *nur* of *iman* therein. So for this reason, you will find a believer feeling disgusted by those evil thoughts and repulsed by them, and that is a proof of his pure faith and his truthfulness.

As for the heart of the disbeliever (*kafir*) and the deviant, or the confused, or the doubtful—Allah's refuge is sought from that—it is completely oblivious and unaffected [towards sin]. We ask Allah Most High for protection from that!

From this angle, it has been narrated in hadith that self-talk (*hadith al-nafs*) and that which comes to the heart of the believer of demonic whisperings (*waswasa*) and thoughts which are displeasing to Allah Most High are forgiven—provided the individual reviles them and attempts to repel them, because that is beyond the control of man. *Waswasa* (whisperings) comes involuntarily, in spite of man's wishes. However, it is possible to seek refuge from it, repel it by the strength of his *iman* (faith), and to not act it out when it is evil.

Al-Tirmidhi records that Abu Hurayra ﷺ relates that the Prophet ﷺ said:

ان الله تعالى تجاوز لي عن امتي ما حدثت به انفسهم – ما لم يعملوا به او يتكلموا

> Verily, Allah Most High overlooks because of me, regarding my *umma*, that which their souls whisper to them—provided they do not act upon it or speak about it.

At this point, I will mention what the gnostics (*'arifun*) have

said regarding that which comes to the heart, and they are of four types.

Four Types Of Thoughts

One: Divine thoughts (al-warid al-Rahmani)
Divine thoughts (*al-warid al-Rahmani*) are the first of the thoughts and are called primordial thoughts. It is identified by its strength and dominance over the heart that is pure, sound and uncorrupted, and also by its *not* arriving quickly and fleeting quickly. Rather, it comes to the heart with strength and deep-rootedness [and remains in the heart].

Two: Angelic thoughts (al-warid al-malaki)
Angelic thoughts (*al-warid al-malaki*) spur the individual to perform good and pious deeds, and is called *ilham* (inspiration). So he loves doing good and inclines to doing it with full tranquility. Angelic thoughts contain a powerful pull to goodness and righteousness, and a forceful repulsion from evil and corruption.

Three: Egotistical thoughts (al-warid al-nafsani)
Egotistical thoughts (*al-warid al-nafsani*) contain a portion for the *nafs* (ego) and are called misgivings (*haajis*) and whisperings (*waswasa*). The misgivings of the ego are incessant, continuous and uninterrupted.

Four: Demonic thoughts (al-warid al-shaytani)
Demonic thoughts (*al-warid al-shaytani*) summon the individual to do evil and oppose Allah, and it is called *waswasa* (whisperings).

The governing principle in discerning between these various thoughts is the Sacred Law (the Sharia). Meaning, you must compare the thoughts that come to you to the rulings of

the Sharia. What conforms to it is from the first two thoughts [i.e. divine or angelic], whereas what does not is from the latter two [i.e. egotistical or demonic]. Allah says:

﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۖ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

The Devil threatens you with ˊthe prospect ofˋ poverty and bids you to the shameful deed ˊof stinginessˋ, while Allah promises you forgiveness and ˊgreatˋ bounties from Him. And Allah is All-Bountiful, All-Knowing. (Baqara 2:268)

The Prophet ﷺ explained the meaning of this *ayat* because he is the ultimate interpreter of the Quran, as related by Ibn Mas'ud ؓ that the Prophet ﷺ said:

> Indeed, Shaytan can touch the Son of Man, and the angel can touch him.
>
> As for the touch of Shaytan, he threatens them with evil and encourages them to deny the truth.
>
> As for the touch of an angel, he promises them goodness and encourages them to affirm the truth.
>
> So whoever finds that touch of Shaytan should seek refuge in Allah from the accursed Shaytan.
>
> Then the Prophet ﷺ recited:

﴿الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ ۖ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾

The Devil threatens you with ˊthe prospect ofˋ poverty and bids you to the shameful deed ˊof stinginessˋ, while Allah promises you forgiveness and ˊgreatˋ bounties from Him. And Allah is All-Bountiful, All-Knowing. (Baqara 2:268)

FOURTH PERSPECTIVE OF VERSE SIXTEEN: WA LAQAD KHALAQNA 'L-INSANA WA NA'LAMU...

The fourth perspective: Allah says:

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ﴾

and We are closer to them than ˹their˺ jugular vein. (Qaf 50:16)

Habl al-warid (the jugular vein) refers to the vein which surrounds the neck on the left and right sides, which carries [deoxygenated] blood back [to the heart]. Allah Most High is closer to man than his own soul, in an unparalleled way, completely dissimilar to the closeness of one person to another. It is unrelated to the closeness of time or place, nor is it related to the closeness [in a relationship] of one soul to another, nor one body to another, regardless of its fragility or solidity. Rather, it is an incomparable closeness as befits Allah Most High. There is no closeness like *His Closeness*. Nothing in creation resembles His Closeness because the closeness of the One Who is Incomparable, is incomparable.

So indeed, Allah Most High has nothing comparable to Him. Not in His Essence, nor His Attributes, nor in any other facet. Rather, He is as He was, and Allah is the Greatest!

Allah says:

﴿وَكَبِّرْهُ تَكْبِيرًا﴾

And revere Him immensely. (Isra 17:111)

Meaning: and revere Him endlessly (*takbiran mutlaqan*).

Certainly, Allah Most High transcends having His Closeness resemble the closeness of the creation in any way, shape, or form. Rather, He possesses unimaginable closeness

as befits His Perfection, and as befits Allah Most High, Lord of the Worlds.

And whoever attempts to comprehend the reality of Allah's Essence, or the reality of any of Allah's Attributes, or any aspect of Allah, has attempted the impossible.

And how in the world can a creation who is transient and limited in his intelligence and knowledge, comprehend the One Who is everlasting and unlimited in every way?! Everything ends up returning to Him whereas He has no end. Not in His Essence nor His Attributes, as Allah says:

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا﴾

He ˹fully˺ knows what is ahead of them and what is behind them, but they cannot encompass Him in ˹their˺ knowledge. (Taha 20:110)

So Allah's Knowledge encompasses His entire creation, from every angle, in all their states, all their locations, all their perspectives, and all their various inclinations. But as for man, his knowledge doesn't truly encompass *any* aspect of Allah. Not His Essence, not His Attributes, nor any other aspect of His!

And how could such a limited creation—who is so extremely limited from every conceivable angle, taking everything into consideration—how could he fully comprehend the Lord, the Creator, the One without *any* limitations, the Infinite, Allah?!

Allah states:

﴿وَكَبِّرْهُ تَكْبِيرًا﴾

And revere Him immensely. (Isra 17:111)

Meaning, magnify Allah (*takbir*) without any reservations.

So He, and He alone, is the Magnificent Lord with no lim-

itations in His Essence, His Attributes, His Perfections, or any other aspect of His. He is Unmatched, Unsurpassed. No one resembles Him or even comes close. Greatness, in every sense of the word, belongs to Allah and Allah alone, as mentioned in the hadith of Zaid b. Arqam ﷺ who relates that the Prophet ﷺ said after every salat:

اللهم يا ربنا ورب كل شيء انا شهيد انك الرب، وحدك، لا شريك لك

O Allah! Our Lord and the Lord of all things, I am a witness that You are the Lord, alone, and You have no partner.

اللهم، ربنا ورب كل شيء انا شهيد ان محمد عبدك ورسولك

O Allah! Our Lord and the Lord of all things, I am a witness that Muhammad is Your servant and Your messenger.

اللهم، ربنا ورب كل شيء انا شهيد ان العباد كلهم اخوة

O Allah! Our Lord and the Lord of all things, I am a witness that the servants, all of them, are brothers.

اللهم، ربنا ورب كل شيء، اجعلني مخلصا لك واهلي في كل ساعة من الدنيا والاخرة، يا ذا الجلال والاكرام، اسمع واستجب.

O Allah! Our Lord and the Lord of all things! Make me and my family sincere to You at every moment in this world and the next, O Lord of Majesty and Generosity! Hear and respond!

الله اكبر الله اكبر. الله نور السموات والارض. الله الاكبر. حسبي الله ونعم الوكيل. الله الاكبر الله الاكبر.

Allah is the Greatest, Allah is the Greatest. Allah is the Light of the heavens and earth. Allah is the Greatest. My guardian is Allah and what a wonderful trustee! Allah is the Greatest, Allah is the Greatest. (*Abu Dawud; Nasa'i; Ahmad*)

Imam Muslim records that the Prophet ﷺ said after every prescribed salat...then he related the previous hadith.

VERSE SEVENTEEN

﴿إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ﴾

As the two recording-angels—ˊone ˋ sitting to the right, and ˊthe other to ˋ the left—note ˊeverything ˋ,

Meaning: Mention to them, O Muhammad, O Messenger of Allah ﷺ, when the two angels who sit on the shoulders of every human being—one on his right and the other on his left—record their deeds and words, and the deeds of their hearts. They will physically present this record, in one binding, to affirm and emphasize its reality, in order to demonstrate Allah's All-Encompassing Knowledge of His servants. This is because He is All-Knowing, All-Aware, He Whose Guardian Angels (*hafazat*) monitor the deeds of the servants, their words, the resolutions of their hearts, and their hidden intentions.

The Guardian Angels (*Hafazat*) are aware of that. Allah Most High, the One who assigned them, knows well about that—especially since that is more befitting of Him given His Infinite Knowledge. Indeed, His Knowledge about the affairs of His servants is an intrinsic one (*'ilm al-dhati*) that is Pre-Eternal (*Qadim*). As for the knowledge of the angels, it is

merely information that Allah grants them access to. It does not emanate from them. Allah says:

﴿أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ﴾

Or do they think that We do not hear their ˊevilˋ thoughts and secret talks? Yes ˊWe doˋ! And Our messenger-angels are in their presence, recording ˊit allˋ. (Zukhruf 43:80)

Returning to verse seventeen in Sura Qaf:

﴿إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ﴾

As the two recording-angels (Qaf 50:17)

This refers to the two Recording Angels assigned to every human being, who record his words and deeds—both physical deeds and the deeds of his heart. Here, the word *yatalaqqa* refers to gaining information by recording it and writing it. Allah Most High has informed His servants of that for them to be careful of what they do and say, and to know that the Recording Angels are in fact recording them and writing everything down. Then later, that recording will be played back to them on the Day of Reckoning.

﴿إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ – مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

As the two recording-angels—ˊoneˋ sitting to the right, and ˊthe otherˋ to the left—note ˊeverythingˋ, not a word does a person utter without having a ˊvigilantˋ observer ready ˊto write it downˋ. (Qaf 50:17-8)

So there are two angels, one sitting on the right shoulder of man

and the other on his left, with their sights intensely trained on the human being, listening to him attentively. He doesn't utter a single word except that a *raqib* (a monitoring angel) is monitoring what he says, and an *'atid* (an extremely prepared angel) has his pen waiting to write it, such that he is fully ready and extremely prepared to write down what man has to say and record it. He writes with full trustworthiness, neither adding nor omitting anything. This is exactly what Allah has stated:

﴿كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ – وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ – كِرَامًا كَاتِبِينَ﴾

But no! In fact, you deny the ˊfinalˋ Judgment, while you are certainly observed by vigilant honourable angels, recording ˊeverythingˋ. (Infitar 82:9-11)

ON GUARDIAN ANGELS

There are Guardian Angels (*Hafazat*) who are, as I have explained in my book *al-Iman bi al-Mala'ikat* (Belief in the Angels), of two types.

The First Type of Guardian Angel

The first type are those who protect man from accidents and calamities, and are assigned to preserve his faculties and his body, etc. Allah says:

﴿لَهُ مُعَقِّبَاتٌ مِّن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ﴾

For each one there are successive angels before and behind, protecting them by Allah's command. (Ra'd 13:11)

So they protect because Allah commanded them to do so, but

if Allah did not command them to do so, they would leave him and he would be destroyed. In this light, Allah says:

﴿وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِۦ ۖ وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰٓ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ﴾

He reigns supreme over all of His creation, and sends recording-angels, watching over you. When death comes to any of you, Our angels take their soul, never neglecting this duty. (An'am 6:61)

The Second Type of Guardian Angel

The second type refers to angels who record man's words, deeds and states, and write them down. These angels are referred to in the verse:

﴿وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ – كِرَامًا كَاتِبِينَ – يَعْلَمُونَ مَا تَفْعَلُونَ﴾

while you are certainly observed by vigilant honourable angels, recording 'everything'. They know whatever you do. (Infitar 82:10-2)

WISDOMS

And this recording of theirs contains certain wisdoms (*hikam*).

The First Wisdom

It informs the servants that they definitely have Monitoring Angels (*ruqaba'*) who are monitoring them in everything they do. They record all their deeds and words, as Allah says:

VERSE EIGHTEEN

﴿مَّا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ﴾

not a word does a person utter without having a 'vigilant' observer ready 'to write it down'.

And that is among the things that restrain the human being from doing wrong and committing evil, and spurs him to follow the upright, noble way.

Indeed, when the human being knows he has worldly authorities (e.g. the police) investigating him and following him, you will see him strictly following the law and not transgressing it in the least, because he knows the police are monitoring him. Now, if this is the case when the surveillance authority is a human being just like him, then what do you think about the surveillance of those monitors who are perched on the shoulders of man and do not leave him at night nor during the day?! They do not forget or lose focus! Rather, as Allah described them: *they know everything single thing you do!* (*ya'lamuna ma taf'alun!*)

So for this reason, Allah Most High, to alert and threaten the wrongdoers, has said:

﴿أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ﴾

Or do they think that We do not hear their 'evil' thoughts and secret talks? Of course 'We do'! And Our messenger-angels are in their presence, recording 'it all'. (Zukhruf 43:80)

Likewise, Allah explains in the Quran that the plotting of those who plot is recorded against them. Allah says:

﴿وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِّن بَعْدِ ضَرَّاءَ مَسَّتْهُمْ إِذَا لَهُم

مَّكْرٌ فِي آيَاتِنَا ۚ قُلِ اللَّهُ أَسْرَعُ مَكْرًا ۚ إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ﴾

When We give people a taste of mercy after being afflicted with a hardship, they swiftly devise plots against Our revelations! Say, ˊO Prophet,ˋ "Allah is swifter in devising ˊpunishmentˋ. Surely Our angels record whatever you devise." (Yunus 10:21)

This is the habit of the stubborn rejecters: when Allah gives them a taste of mercy, ease, comfort and blessings—after experiencing difficulty, tribulation and constriction—they begin denying and mocking the signs of Allah. They attempt to discredit it, cast aspersions on it, and they refuse to acknowledge the blessings of Allah on them.

The Second Wisdom

Indeed, this is the book of deeds in which the words and deeds of the human being are recorded. Then, on the Day of Judgment, it will be used as evidence against them in instances where they disobeyed the commands of Allah Most High or committed what Allah prohibited. At that time, they will be unable to deny anything recorded in that book, whether big or small. Allah says:

﴿وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ – وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌ﴾

Everything they have done is ˊlistedˋ in ˊtheirˋ records. Every matter, small and large, is written ˊpreciselyˋ. (Qamar 54:53)

Meaning: Everything has been recorded in their book of deeds which the Noble Recording Angels (*Kiraman Katibin*) have recorded therein.

In the *Musnad* and other collections, ʿAisha ﵂ records that the Prophet ﷺ used to say:

يا عائشة، اياك ومحقرات الذنوب، فان لها من الله طالبا

O ʿAisha, beware of minor sins because Allah will certainly ask about them.

So minor sins, which people often consider insignificant, will be a liability for the servant and must be recompensed on the Day of Judgment.

The Third Wisdom

The third wisdom is to inform the servant that his deeds are recorded and stored in his book of deeds, until it will be brought on the Day of Judgment and displayed for all creation to see. If his deeds were good and his words were pleasant, he will be pleased thereby and experience uncontainable joy. His book will be presented to him in his right hand, at which point he will exclaim out of bliss and ecstasy:

﴿هَاؤُمُ اقْرَءُوا كِتَابِيَهْ﴾

"Here ˊeveryoneˋ! Read my record! (Haqqa 69:19)

Allah says:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ – إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ – فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ﴾

As for those given their records in their right hand, they will cry ˊhappilyˋ, "Here ˊeveryoneˋ! Read my record! I surely knew I would face my reckoning." They will be in a life of bliss (Haqqa 69:19-21)

Allah says:

﴿يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ ۖ فَمَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا﴾

ˊBeware of ˋ the Day We will summon every people with their leader. So whoever will be given their record in their right hand will read it ˊhappily ˋ and will not be wronged ˊ even by the width of ˋ the thread of a date stone. (Isra 17:71)

This will be exclaimed out of joy at receiving this immense glad-tiding and announcing it in front of all creation:

﴿وَلَا يُظْلَمُونَ فَتِيلًا﴾

and will not be wronged ˊ even by the width of ˋ the thread of a date stone.

But if their actions were evil, then humiliation and dishonour will wash over their faces because of that, and they will begin to blame themselves and regret, as Allah says:

﴿فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَهْ – إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ – فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ – فِي جَنَّةٍ عَالِيَةٍ – قُطُوفُهَا دَانِيَةٌ – كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ – وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ – وَلَمْ أَدْرِ مَا حِسَابِيَهْ – يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ – مَا أَغْنَىٰ عَنِّي مَالِيَهْ ۜ – هَلَكَ عَنِّي سُلْطَانِيَهْ﴾

As for those given their records in their right hand, they will cry ˊhappily ˋ, "Here ˊeveryone ˋ! Read my record! I surely knew I would face my reckoning." They will be in a life of bliss, in an elevated Garden, whose fruit will hang within reach. ˊThey will be told, ˋ "Eat and drink joyfully for what you did in the days gone by." And as for those given their record in their left hand, they will cry ˊbitterly ˋ, "I wish

I had not been given my record, I wish death was the end! My wealth has not benefited me! My authority has been stripped from me."
(Haqqa 69:19-29)

The Fourth Wisdom

The book of deeds of the corrupt—with everything in it of sins, wrongdoing and evils—will be registered in Hell's registration (*sijjin*), the lowest of low places, while remorse and curses will come to them continuously, time and time again.

On the other hand, the book of deeds of the righteous—with everything in it of good deeds and obedience—will be raised up to the registration of the Garden (*'illiyin*), in order for the Angels Brought Close to Allah (*muqarrabun*), the elite souls, and the choicest from every heaven to see it. There, praises will be heaped onto its owner, his virtues will be circulated, he will be mentioned with great dignity, his nobility will be testified for, and his good deeds will be mentioned. Allah says:

﴿كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ – وَمَا أَدْرَاكَ مَا سِجِّينٌ – كِتَابٌ مَّرْقُومٌ – وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

But no! The wicked are certainly bound for Sijjin ˊin the depths of Hell ˋ— and what will make you realize what Sijjin is?— a fate ˊalready ˋ sealed. Woe on that Day to the deniers—

The Fifth Wisdom

The book of deeds will be published on the Day of Judgment for Final Reckoning. Allah says:

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَٰذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

And the record ˹of deeds˺ will be laid ˹open˺, and you will see the wicked in fear of what is ˹written˺ in it. They will cry, "Woe to us! What kind of record is this that does not leave any sin, small or large, unlisted?" They will find whatever they did present ˹before them˺. And your Lord will never wrong anyone. (Kahf 18:49)

Allah says:

﴿وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ﴾

The earth will shine with the light of its Lord, the record ˹of deeds˺ will be laid ˹open˺, the prophets and the witnesses will be brought forward—and judgment will be passed on all with fairness. None will be wronged. (Zumar 39:69)

Meaning: The earth is the place from which the *nur* of the Lord will shine forth when Allah manifests Himself for the Final Judgment between creation. There, the realities of the hereafter will be proved true, every prophecy will be manifested, secrets will be exposed, man's inner conscience will be on full display, and every soul will be certain of what it brought.

ON THE BOOK OF DEEDS

Allah says:

﴿وَوُضِعَ الْكِتَابُ﴾

the record ˹of deeds˺ will be laid ˹open˺

Several of the *mufassirin* state:

> This refers to the book in which the deeds of the servants have been recorded. The definitive particle of *kitab*[36] has been used for total encompassment (*istighraq*). The word *wudi'a* (وُضِعَ) refers to placing every book of deeds into the hand of its owner, whether right or left. Or it means: placing each book of deeds, one after the other, onto the scale (*mizan*) which will weigh every person's deeds.

Some of the erudite researchers (*al-muhaqqiqin*) have opined that this book refers to *one single book* which includes *all the deeds of all the servants* that will be displayed for Reckoning.

'Allama al-Laqqani mentions in one of his [three] commentaries [he authored] on [his own famous creedal poem] *Jawharat al-tawhid*:

> Imam al-Ghazali ﷺ concurs with what was stated previously, namely, that the *book of deeds* of each and every servant, with everything that is in them, will be transcribed into a single, collective book of deeds.

Imam al-Alusi states in his tafsir *Ruh al-Ma'ani*:

> It appears that the conclusion of al-Ghazali and his view would not be based on anything except a transmitted text,
>
> because someone of his stature would not say something from his own opinion, as is self-evident.

I say: that has also been discussed by some of the spiritually-realized among the gnostic-scholars (*'ulama al-'arifin*), and they mention that there are *two* tremendous, comprehensive books (*kitabayn 'azimayn jami'ayn*).

The Master Book (Umm al-Kitab)

The first of them is called the Mother Book (*Umm al-Kitab*)

[36] The definitive particle of *kitab* refers to the letters *alif* and *lam* in *al-kitab*. In others words, the definitive form is *the book*, whereas the indefinite form is *a book*. [t]

which refers to a book that contains everything that will happen until the Day of Judgment. It is a book with incredible significance. It contains certain major [alternate] possibilities of life and that which would result from those [alternate choices], which is encapsulated in what is called the Book of Divine Decree (*kitab al-qada'*). Divine decree (*qada'*) refers to divine decisions that are made about certain possibilities (*mumkinat*), meaning, to execute one possibility or another.

The Book of Details (Kitab al-Ahsa')

The second of them is called the Book of Details (*Kitab al-Ahsa'*). Allah says:

﴿وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا﴾

And We have everything recorded precisely. (Naba 78:29)

Everything that is happening, specifically to the morally responsible (i.e. man and jinn), is written in this book. The writing will continue as long as moral responsibility (*taklif*) remains. Allah will establish proof against His morally responsible servants by this book, and He will use it to hold them accountable on the Day of Judgment and judge them by this book [i.e. the Book of Details], not the first book [i.e. the Mother Book]. This is the meaning of Allah's word:

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يَا وَيْلَتَنَا مَالِ هَذَا الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا﴾

And the record 'of deeds' will be laid 'open', and you will see the wicked in fear of what is 'written' in it. They will cry, "Woe to us! What kind of record is this that does not leave any sin, small or large,

unlisted?" They will find whatever they did present 'before them'. (Kahf 18:49)

Both books are limited[37] because they exist *because of Allah*. As for Allah Most High's Knowledge of things, then nothing can encompass it:[38] no *kitab marqum* (the inscribed book of fate in the hereafter), no *raqq manshur* (an open parchment for all to read), no *lawh mahfuz* (sacred tablet), not even the *qalam a'la* (divine pen).

Among the various witnesses that will stand as witnesses against the servants on the Day of Judgment are the noble scribe-angels (*kiraman katibin*) who will testify for, or against, the soul they were assigned to.

VERSE TWENTY-ONE[39]

﴿وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ﴾

Each soul will come forth with an angel to drive it and another to testify.

Imam Muslim records that Anas ﷺ relates, that the Prophet ﷺ laughed and said:

هل تدرون ممَّ اضحك؟

Do you know why I am laughing?

We said: "Allah and His Messenger know best."

He ﷺ replied: "Regarding the servant's statement to his Lord, he said to Him: 'O Lord, did you not save me from oppression?"

[37] That is to say, they are created and limited, not unlimited. [t]

[38] That is, Allah's Knowledge is unlimited. [t]

[39] In the original Arabic text, the placement of this verse appears to be transposed with verse nineteen. I have opted to retain this order to continue the natural flow of the discussion on angels and their being witnesses on the Day of Judgment. [t]

The Lord said: "Yes."

Then the servant replied: "I will not allow any witnesses to testify about me today except a witness from my own side."

So Allah Most High will say: "You, yourself, are sufficient to reckon your own account this Day (*kafa bi nafsika 'l yawm 'alayka hasiba*), and the noble scribe-angels (*kiraman katibin*) will testify against you."

The Prophet ﷺ said, while making a gesture of sealing of the mouth:[40]

ويقال لاركانه: انطقي! فتنطق بعمله

It will be said to the limbs of the servant: 'Speak' and his limbs will speak and expose his deeds.

Then the Prophet ﷺ said that the servant will address his limbs angrily, saying: "Be gone! Away with you! I did those deeds for you!"

THE SERVANT ON JUDGMENT DAY, HIS BOOK OF DEEDS & HIS SCRIBE-ANGELS

When the book of deeds is laid open and *kiraman katibin* (noble scribe-angels) will testify to its veracity, the servant will concede to its truthfulness and will be convinced of the truthfulness of the scribe-angels. He won't find any way to deny it or present any excuses about it. He will not be able to cast aspersions on the witnesses because they are impeccably upright and the choicest, as has been mentioned in the hadith of the *bitaqa* (card):

[40] That is, because the mouth of the individual will then be sealed. [t]

ان الله تعالى يقول للعبد: اتنكر من هذا شيئا؟ اظلمك كتبتي الحافظون؟

Indeed, Allah Most High will say to the servant: "do you deny any of this? Have My Noble Scribe-Angels wronged you?"

The servant will respond: "No, O Lord."

Allah said: "Do you have an excuse?"

He will respond: "No, O Lord." (*hadith*)

And how could a servant, on the Day of Judgment, deny his deeds which emanated from him in this world, while at that exact moment, his book of deeds will actually be speaking out about those very deeds of his? Allah Most High says:

﴿وَلَدَيْنَا كِتَابٌ يَنطِقُ بِالْحَقِّ ۚ وَهُمْ لَا يُظْلَمُونَ﴾

And with Us is a record which speaks the truth. None will be wronged. (Mu'minun 23:62)

Or how could a servant deny his deeds while they are present in front of him? Allah says:

﴿وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

They will find whatever they did present 'before them'. And your Lord will never wrong anyone. (Kahf 1:49)

Allah says:

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوءٍ﴾

The Lord said: "Yes."

Then the servant replied: "I will not allow any witnesses to testify about me today except a witness from my own side."

So Allah Most High will say: "You, yourself, are sufficient to reckon your own account this Day (*kafa bi nafsika'l yawm 'alayka hasiba*), and the noble scribe-angels (*kiraman katibin*) will testify against you."

The Prophet ﷺ said, while making a gesture of sealing of the mouth:[40]

ويقال لاركانه: انطقي! فتنطق بعمله

It will be said to the limbs of the servant: 'Speak' and his limbs will speak and expose his deeds.

Then the Prophet ﷺ said that the servant will address his limbs angrily, saying: "Be gone! Away with you! I did those deeds for you!"

THE SERVANT ON JUDGMENT DAY, HIS BOOK OF DEEDS & HIS SCRIBE-ANGELS

When the book of deeds is laid open and *kiraman katibin* (noble scribe-angels) will testify to its veracity, the servant will concede to its truthfulness and will be convinced of the truthfulness of the scribe-angels. He won't find any way to deny it or present any excuses about it. He will not be able to cast aspersions on the witnesses because they are impeccably upright and the choicest, as has been mentioned in the hadith of the *bitaqa* (card):

[40] That is, because the mouth of the individual will then be sealed. [t]

ان الله تعالى يقول للعبد: اتنكر من هذا شيئا؟ اظلمك كتبتي الحافظون؟

Indeed, Allah Most High will say to the servant: "do you deny any of this? Have My Noble Scribe-Angels wronged you?"

The servant will respond: "No, O Lord."

Allah said: "Do you have an excuse?"

He will respond: "No, O Lord." (*hadith*)

And how could a servant, on the Day of Judgment, deny his deeds which emanated from him in this world, while at that exact moment, his book of deeds will actually be speaking out about those very deeds of his? Allah Most High says:

﴿وَلَدَيْنَا كِتَابٌ يَنطِقُ بِالْحَقِّ ۚ وَهُمْ لَا يُظْلَمُونَ﴾

And with Us is a record which speaks the truth. None will be wronged. (Mu'minun 23:62)

Or how could a servant deny his deeds while they are present in front of him? Allah says:

﴿وَوَجَدُوا مَا عَمِلُوا حَاضِرًا ۗ وَلَا يَظْلِمُ رَبُّكَ أَحَدًا﴾

They will find whatever they did present ˊbefore themˋ. And your Lord will never wrong anyone. (Kahf 1:49)

Allah says:

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوءٍ﴾

'Watch for ' the Day when every soul will be presented with whatever good it has done. (Al-'Imran 3:30)

Moreover, how could a servant deny his deeds while the effects of those deeds are carved into his soul, and he witnesses them with his own senses? Allah says:

﴿كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا﴾

You 'alone' are sufficient this Day to take account of yourself." (Isra 17:14)

VERSE NINETEEN[41]

﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ مَا كُنتَ مِنْهُ تَحِيدُ﴾

'Ultimately,' with the throes of death will come the truth. This is what you were trying to escape!

Allah Most High informs about *qiyamat al-sughra* (the minor resurrection) which refers to the death of the human being, whereas *qiyamat al-kubra* (the major resurrection) refers to humanity's physical standing before the Lord of the Worlds. Furthermore, Allah mentions that human beings who deny the hereafter and the Reckoning of Allah will certainly experience the pangs of death (*sakrat al-mawt*) that they used to stubbornly deny, reject, and pay no attention to. They will come face to face with, and see for themselves, the truth that was brought by the Prophet ﷺ and they will see the hereafter (*akhira*).

Then the Horn (*Sur*) will be blown which will gather together all the souls in the *barzakh* (intermediary realm). Then every soul will be brought along with a driver (*sa'iq*) from the

[41] See footnote #39. [t]

angels to drive it to its destination, and also a witness (*shahid*) from the angels to testify against him.

It will then be said to the disbeliever (*kafir*) who, in the world, used to deny the hereafter and the Gathering:

VERSE TWENTY-TWO

﴿لَّقَدْ كُنتَ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ﴾

'It will be said to the denier,' "You were totally heedless of this. Now We have lifted this veil of yours, so Today your sight is sharp!"

Meaning: Today you possess piercing vision and extraordinary clarity, seeing what you could not see before, because the veil has been removed. So he will be fully alert and awakened [to reality]. Put simply, it resembles the veil of sleep being removed from the sleeper when he awakens. He now sees what he did not see before his awakening.

VERSE TWENTY-THREE

﴿وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَيَّ عَتِيدٌ﴾

And one's accompanying-angel will say, "Here is the record ready with me."

Allah informs that man's accompanying-angel (i.e. his *qarin*)—the one assigned to him in the world—will say when his assigned-soul is brought: 'this is the person you assigned to me in the world, O Lord. You resurrected him and I brought him to You.' The Prophet ﷺ said:

ما منكم من احد الا وقد وُكّل به قرينه من الجن، وقرينه من الملائكة

There is not a single one of you except that he definitely has an accompanying-jinn (*qarin*) assigned to him and an accompanying-angel.

They said: "Even you, O Messenger of Allah?"

He ﷺ said: "Even me...except that Allah Most High has aided me against him, such that he has become Muslim and does not bring me anything but good."

Some of the scholars have said: "Those who say: *Here is the record ready with me...* (*hadha ma ladayya 'atid...*) refers to *kiraman katibin* (the noble scribe-angels on our shoulders). Each of the two scribe-angels will say this."

Thereafter, it will be said to the two *kiraman katibin* angels on his left and right shoulders: *alqiyaa...*

VERSES TWENTY-FOUR TO TWENTY-SIX

﴿أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ – مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ – الَّذِي جَعَلَ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ﴾

'It will be said to both angels,' "Throw into Hell every stubborn disbeliever, withholder of good, transgressor, and doubter, who set up another god with Allah. So cast them into the severe punishment."

These words are either addressed to the driver-angel (*sa'iq*) and the witness-angel (*shahid*) assigned to him, or this is addressed to the angel who is assigned to punish the disbeliever and drive him into the Hellfire.

SIX VILE TRAITS

Allah says:

﴿أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ – مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ – الَّذِي جَعَلَ مَعَ اللَّهِ إِلَٰهًا آخَرَ﴾

'It will be said to both angels,' "Throw into Hell every stubborn disbeliever, 'It will be said to both angels,' "Throw into Hell every stubborn disbeliever, withholder of good, transgressor, and doubter, who set up another god with Allah.

These are six traits mentioned by Allah Most High about those who will be thrown into *Jahannam* (Hellfire). He mentions these vile traits in order for Muslims to distance themselves from them, because each of them contradicts the precepts of Islam, and harms and corrupts *iman* (faith).

The First Trait: Kaffar

Kaffar (كفّار) refers to vehemently denying the blessings of Allah Most High and the duties they impose upon one. So he denies Allah's religion and His Oneness, and denies Allah's messengers and His angels ﷺ. He denies the Book of Allah and denies the meeting with his Lord. So for this reason, they were described with denial of Allah (*kufr*) in the intensive form (*sighat al-mubalagha*) which is *kaffar*.

The Second Trait: 'Anid

Anid refers to obstinacy for the truth, dismissing it and not accepting it simply out of stubbornness and unreasonableness, despite knowing with conviction that it is the truth, as Allah said about the disbelievers of Quraysh:

﴿فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ﴾

It is not your honesty they question—it is Allah's signs that the wrongdoers deny. (An'am 6:33)

Meaning: they definitely know about your truthfulness, O Messenger of Allah, and without doubt, they know that the *ayats* you brought are coming directly from Allah Most High. However, the wrongdoers are stubbornly denying this *even after knowing it* out of obstinacy and arrogance (*kibr*).

And it is well-known that a stubborn person is like iron: nothing softens his harshness and coarseness except intense fire and severe punishment.

Allah says about Fir'awn and his people when Musa ﷺ came to them with clear signs:

﴿وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ﴾

And, although their hearts were convinced the signs were true, they still denied them wrongfully and arrogantly. See then what was the end of the corruptors! (Naml 27:14)

Stubbornness and arrogance are the primary diseases that prevent many people from accepting the truth, and admitting it after recognizing it.

The Third Trait: Mana'a li 'l-khayr

Mana'a li 'l-khayr refers to one who has been decreed to be thrust into the Fire, i.e. the disbeliever (*kafir*). He prevents

goodness from reaching himself and others. So he does not do good to himself by doing good, performing acts of obedience, and establishing worship and deeds of closeness to Allah. Nor does he do good to the servants of Allah with his wealth, his state (*hal*), his words, or by using his reputation to help them achieve something. This opposes *iman* and contradicts it because *iman* demands us to show goodness to other people—rather, even to animals. It demands us to do good to others as much as possible, to do good to the weak and the poor, and to fulfill the needs of the needy. Allah says:

﴿وَأَحْسَنُوا ۛ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾

and do righteous deeds. For Allah loves the good-doers. (Ma'ida 5:93)

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ﴾

O believers! Bow down, prostrate yourselves, worship your Lord, and do 'what is' good so that you may be successful. (Hajj 22:77)

Hadiths on Helping Your Brother

Look, O my brother, to how Allah commanded us, firstly, to worship Him because it is the right of Allah over His servants. Thereafter, He commanded us to do good to the servants because it is a right of the servants over each other. So understand this, because Allah Most High will ask you about it!

Ibn 'Umar ﷺ relates that the Prophet ﷺ said:

The Muslim is the brother of a Muslim; he neither

oppresses him nor surrenders him.[42] Whoever helps fulfil the need of his brother, Allah will fulfill his needs. Whoever relieves a Muslim of a difficulty, Allah will relieve him of a difficulty from the difficulties of the Day of Judgment. Whoever conceals the fault of a Muslim, Allah will conceal his faults on the Day of Judgment. (*Bukhari; Muslim; Abu Dawud*)

In Imam Muslim's narration:

الله في عون العبد ما كان العبد في عون اخيه

Allah aids the servant when the servant aids his brother.

Al-Tabarani records that ʿAbdullah b. ʿAmr ﷺ relates the Prophet ﷺ said:

Indeed, Allah has placed great blessings among certain segments of people and allowed it to settle amongst them, provided they serve the needs of the Muslims and do not neglect them. But when they neglect them, He transfers it to others.

Al-Tirmidhi and others record that Abu Hurayra ﷺ relates that the Prophet ﷺ took him by the hand and said:

Protect yourself from Allah's prohibitions (*maharim*) to be the most worshipful of people. Be content with what Allah gives you to be the richest of people. Do good to your neighbour to be a believer (*mumin*). Love for others what you love for yourself to be Muslim. Do not laugh excessively, for excessive laughter kills the heart.

So the spending of good (*infaq*) increases the good and preserves it, while not spending results in destruction and

[42] That is to say, he does not [unjustly] surrender him to *enemies*. Rather, he protects him from harm and enmity.

hypocrisy (*nifaq*). Ibn ʿAbbas ﷺ relates that the Prophet ﷺ said:

There is not a single servant that Allah grants blessings to and showers with those blessings, and then He presents the needs of the people to him and that servant becomes irritated by that, except that he has made those blessings susceptible to confiscation.

Al-Mundhiri said: Tabarani recorded it with a good (*hasan*) chain.

Ibn ʿAbbas ﷺ also relates that the Prophet ﷺ said:

Whoever walks to help his brother, it is better for him than performing *i'tikaf* (spiritual retreat) for 10 years. And whoever performs *i'tikaf* for a single day seeking the pleasure of Allah Most High, Allah will place between him and the Hellfire three trenches (*khandaqs*), and each trench is greater than the distance between the horizons.

Hafiz al-Mundhiri said:

This has been recorded by al-Tabarani in his *al-Awsat*. Al-Hakim states: "its chain is authentic (*sahih*)" except that Hakim adds that the Prophet ﷺ said: "*for one of you to walk with his brother to help him fulfill his needs*" then the Prophet pointed with his finger [to the ground] "*is better than performing i'tikaf in this masjid of mine for two months [uninterrupted]*."

Ibn ʿUmar and Abu Hurayra ﷺ relate that the Prophet ﷺ said:

Whoever walks to help his brother until he fulfills it for him, Allah the Exalted will shade him with 75,000 angels who will send blessings onto him and pray for him—if it was morning, until evening, and if it was evening, until

morning. That man will not raise his foot [when walking to help his brother] except that Allah will remove his sins and elevate his rank. (*Narrated by Abu Shaykh and others*)

Anas ﷺ relates that the Prophet ﷺ said:

One of the People of the Fire was taken out of the Fire and he passed by one of the dwellers of the Garden and said: "O So-and-so, don't you recognize me?"

He will say: "Who are you?"

He says: "I am the one you asked for a loan and I gave it to you" and he interceded for him."

He passed another man and said: "O So-and-so, don't you recognize me?"

The man said: "Who are you?"

He said: "I am the one you asked for help doing such-and-such and I helped you complete it" and he interceded for him and his intercession was accepted.[43]

'Aisha ﷺ relates that the Prophet ﷺ said:

Whoever helps his Muslim brother obtain any good from one who is able to help him, or eases any difficulty for him, Allah will help him traverse the Bridge (*Sirat*) on the Day of Judgment when feet will shake.[44]

Al-Tabarani also records in *al-Saghir* and *al-Awsat* that Abu al-Darda' ﷺ relates that the Prophet ﷺ said:

Whoever helps his brother attain any portion of goodness from one who can help him, or makes his brother happy, Allah will elevate him into the highest ranks of the Garden of Paradise.

[43] Ibn Abi Dunya recorded a summarized version. Ibn Majah and al-Isbahani recorded it and the wording is al-Isbahani's.
[44] Tabarani's *Saghir* and *Awsat*; Ibn Hibban's *Sahih*.

The mediator who helps his brother receive some goodness from someone who can grant it, or facilitates a difficulty, or alleviates the unpleasantness of a situation, will certainly be rewarded for that.

Our master, the grandson of *Rasulullah* ﷺ, al-Hasan b. 'Ali b. Abu Talib ﷺ relates that the Prophet ﷺ said:

Indeed, among the things which earn [Allah's] forgiveness is making your Muslim brother happy.[45]

'Umar ﷺ, in a *marfu'* report, said:

The best of deeds is making a believer happy [such as] clothing his nakedness, or satiating his hunger, or fulfilling his need.[46]

Ibn 'Umar ﷺ relates that a man came to the Prophet ﷺ and said: O Messenger of Allah, which of the people is most beloved to Allah Most High? The Prophet ﷺ replied:

The most beloved of people to Allah is the most beneficial of them to people. And the most beloved of deeds to Allah *'azza wa jall* is the happiness you bring to a Muslim, or removing a difficulty from him, or paying off his debt, or satiating his hunger.

For me to walk with my brother to fulfil his need is more beloved to me than my performing *i'tikaf* in this masjid[47] for a month.

Whoever swallows his anger while in a position to

[45] Al-Tabarani records it in his *al-Saghir* and *al-Awsat*.
[46] Al-Tabarani records it in his al-Awsat, and Abu Shaykh records it and he has it: Of the most beloved deeds to Allah Most High is the happiness you bring to a Muslim, or removing a difficulty from him, or the anxiety you alleviate from him, or the debt you pay off for him.
[47] i.e. Masjid al-Nabawi ﷺ. [t]

retaliate justifiably, Allah will fill his heart on the Day of Judgment with contentment.

Whoever walks with his brother to help him fulfil his need until it has been completed for him, Allah will steady his feet on the Day when feet will slip [off the Bridge over the Hellfire].[48]

VERSE TWENTY-SEVEN

﴿قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَٰكِن كَانَ فِي ضَلَالٍ بَعِيدٍ﴾

One's 'devilish' associate will say, "Our Lord! I did not make them transgress. Rather, they were far astray 'on their own'."

A heated dispute will occur between the disbeliever (*kafir*) and the accompanying-jinn (*qarinuh*) that was assigned to him, and this *ayat* is the beginning of that argument. The disbeliever will place the blame squarely onto the shoulders of the *qarin*, but the *qarin* will absolve himself of all responsibility and say: our Lord, *I* did not deviate him. *He* was the one steeped in misguidance. That is to say, he was already off the path of guidance. In fact, he actually *chose* the path of misguidance. So Allah Most High will silence them both by saying:

VERSE TWENTY-EIGHT

﴿قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُم بِالْوَعِيدِ﴾

Allah will respond, "Do not dispute in My presence, since I had already given you a warning.

[48] Al-Isbahani records it and the wording is his, and Ibn Abi Dunya records it from one of the Companions of the Prophet ﷺ.

Meaning, since I have already given you a warning that, in reality, the disbeliever's recompense will be *Jahannam* (Hellfire).

VERSE TWENTY-NINE

﴿مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ﴾

My Word cannot be changed, nor am I unjust to 'My' servants."

VERSE THIRTY

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ﴾

'Beware of' the Day We will ask Hell, "Are you full 'yet'?" And it will respond, "Are there any more?"

This contains an explanation that Allah will fill *Jahannam*, just as He previously declared in His statement to Iblis:

﴿لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ﴾

I will surely fill up Hell with you and whoever follows you from among them, all together." (Sa'd 38:85)

ON HEAVEN & HELL

Al-Bukhari and Muslim and others record that Abu Hurayra ﷺ relates that the Prophet ﷺ said:

The Garden and the Fire argued with each other.

The Fire said: "I will inherit the arrogant and the tyrannical."

The Garden said: "None will enter me except the weak

and insignificant among people."

Allah Most High says to the Garden: "You are My Mercy; I show mercy, by you, to whoever I wish among My servants."

And He says to the Fire: "You are My Punishment; I punish, by you, whoever I wish among My servants."

"And each of you will be filled."

"As for the Fire, you will not be filled until the Almighty (*al-Jabbar*) places His Foot on it, and at that time, it will be completely packed and bursting at the seams, and will say: *'Enough! Enough!'*"

"As for the Garden, indeed, Allah Most High will create a special creation for it and allow them to reside in the Bliss of the Garden."

Allah says elsewhere:

﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ﴾

'Beware of' the Day We will ask Hell, "Are you full 'yet'?" And it will respond, "Are there any more?" (Qaf 50:30)

This *ayat*—and those like it—wherein Allah informs us about *Jahannam*, its description and the types of punishment therein, obliges an intelligent person to have *iman* (faith) in it all, without doubt.

So one should believe, firstly, that *Jahannam* is true and its punishments are true—not oppressive—and that its punishments are painful punishments which will definitely come to pass. It is not a parable, or a vision, or an illusion, or symbolic. So the believer fears its punishment and seeks refuge in Allah from it, and fears Allah so that He will protect him from it and preserve him.

Firstly: Indeed, *Jahannam* is true. In other words, it is a real realm that exists right now. Allah states:

﴿وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ﴾

Guard yourselves against the Fire prepared for the disbelievers. (Al-'Imran 3:131)

So Allah Most High has prepared it, since the time He created it, for the disbelievers because they will dwell therein forever.

Allah says about Fir'awn:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ﴾

They are exposed to the Fire 'in their graves' morning and evening. And on the Day the Hour will be established 'it will be said', "Admit Pharaoh's people into the harshest punishment 'of Hell'."
(Ghafir 40:46)

So they are, as we speak, being exposed to the Fire while they are in the *barzakh*,[49] and this verse is a proof of its existence at this very moment in time. Allah says:

﴿وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيَكْفُرْ ۚ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا – أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۚ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا﴾

[49] The *barzakh* refers to the intermediary realm wherein all people are actually alive in their grave, either experiencing indescribable bliss or agonizing torment. [t]

And say, ˹O Prophet,˺ "˹This is˺ the truth from your Lord. Whoever wills let them believe, and whoever wills let them disbelieve." As for those who believe and do good, We certainly never deny the reward of those who are best in deeds. It is they who will have the Gardens of Eternity, with rivers flowing under their feet. There they will be adorned with bracelets of gold, and wear green garments of fine silk and rich brocade, reclining there on ˹canopied˺ couches. What a marvellous reward! And what a fabulous place to rest! (Kahf 18:29-31)

So the Hellfire has already been created, and Allah Most High has prepared it for the disbelievers and prepared therein numerous punishments for them.

In an agreed upon hadith (*muttafaqun 'alayh*), Ibn 'Abbas ﷺ relates that the Prophet ﷺ said in the hadith of *tahajjud*:

انت الحق، ووعدك حق، ولقاؤك حق، والجنة حق، والنار حق، والنبيون حق، ومحمد صلى الله عليه وعلى اله وسلم حق، والساعة حق...

You are the Truth, Your Promise is true, Your Meeting is true, the Garden is true, the Fire is true, the prophets are true, and Muhammad (Allah bless him and his family give them peace) is true, the Final Hour is true... (*hadith*)

The compilers of the *Sunan Collections* record that Abu Hurayra ﷺ relates that the Prophet ﷺ said:

When Allah created the Garden, He said to Jibril: "Go and look therein." So he went and looked therein, and returned and said: "I swear by Your Glory! None will hear about it save he will enter it." So Allah then surrounded it with unpleasantness (*makarih*)—i.e. the obligations of the Sharia—because corrupt souls will consider it extremely difficult. Allah says regarding salat:

﴿وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

Indeed, it is a burden except for the humble (Baqara 2:45)

Then Allah Most High said to Jibril: "Go and look therein." So he went and looked and said: "I swear by Your Glory! I am afraid that now no one will enter it."

And when Allah Most High created the Hellfire, He said to Jibril: "Go and look therein" so he went and looked therein, and when he returned he said: "I swear by Your Glory! None will hear about it save he will enter it." So then Allah surrounded it with desires (*shahawat*).

Then Allah said to Jibril: "Go and look therein." So he went and looked therein and returned and said: "I swear by Your Glory! I am afraid there will not be anyone except that he will enter it." (*hadith*)

I have mentioned it in various places and explained it in others.

So this hadith is explicit in mentioning the creation of the Garden and the Fire, and their existence at present.

As for the punishment of *Jahannam*, it is an excruciating torment, as Allah described it, i.e. a truly painful punishment—may Allah Most High protect us from that, *amin!* Allah's decree has preceded about the denizens of Hell:

﴿وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾

When they cry for aid, they will be aided with water like molten metal, which will burn ˹their˺ faces. What a horrible drink! And what a terrible place to rest! (Kahf 18:29)

So the punishment that will burns their faces, I swear by Allah, will be horrendously painful! Allah says:

﴿هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ – يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ – وَلَهُم مَّقَامِعُ مِنْ حَدِيدٍ – كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ﴾

These are two opposing groups that disagree about their Lord: as for the disbelievers, garments of Fire will be cut out for them and boiling water will be poured over their heads, melting whatever is in their bellies, along with their skin. And awaiting them are maces of iron. Whenever they try to escape from Hell—out of anguish—they will be forced back into it, ˊ and will be told, ˋ "Taste the torment of burning!" (Hajj 22:19)

So these *ayats* explicitly mention that the punishment of *Jahannam* is a real punishment, and a reality that will occur. It is not symbolic or merely a metaphor used to frighten. Allah says:

﴿إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا﴾

Surely those who reject Our signs, We will cast them into the Fire. Whenever their skin is burnt completely, We will replace it so they will ˊ constantly ˋ taste the punishment. Indeed, Allah is Almighty, All-Wise. (Nisa 4:56)

So the punishment of *Jahannam* will painfully burn his skin off, then new skin will be given to him to be burned *ad infinitum*. Allah is Almighty and All-Wise, acting with wisdom—not

oppression. Rather, with justice and wisdom, as compensation for what they used to do.

Imam Muslim and others record that Anas ﷺ relates that the Prophet ﷺ said:

> The richest person in the world from among the denizens of Hell will be brought on the Day of Judgment and dipped into the Fire for a split-second. Then it will be said to him: "O Son of Adam, have you ever experienced goodness?"—i.e. have you ever experienced, in the world you used to live in, any goodness whatsoever?
>
> He will say: "No, I swear by Allah, O Lord!"
>
> Then the poorest person in the world from among the inhabitants of the Garden will be brought and placed in the Garden for a split-second.
>
> Then it will be said to him: "O Son of Adam, have you ever experienced hardship?"—i.e. have you ever experienced, in the world, any hardship whatsoever?
>
> So he will say: "No, I swear by Allah. O Lord, I have never experienced hardship nor any difficulty!"

So in the first case, he will forget all the luxuries and blessings of the world merely from being dipped into the punishment of *Jahannam* for a split-second. Therefore, I swear by Allah, indeed the punishment of *Jahannam* is a painful torment.

Al-Bukhari and Muslim record that Abu Hurayra ﷺ relates that the Prophet ﷺ said:

اشتكت النار الى ربها فقالت: ايْ رب، اكل تعضي تعضا – فاذن لها نفسين: نفسا في الثتاء، ونفسا في الصيف. فهو اشد ما تجدونه من الحر، واشد ما تجدونه من الزمهرير.

The Fire complained to its Lord saying: "O my Lord, parts of me are consuming other parts!" So He permitted them

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These are two opposing groups that disagree about their Lord: as for the disbelievers, garments of Fire will be cut out for them and boiling water will be poured over their heads, melting whatever is in their bellies, along with their skin. And awaiting them are maces of iron. Whenever they try to escape from Hell—out of anguish—they will be forced back into it, and will be told, "Taste the torment of burning!" (Hajj 22:19)

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The Fire complained to its Lord saying: "O my Lord, parts of me are consuming other parts!" So He permitted them

two breaths: a breath during winter and another during summer. This refers to the severest heat you experience [in summer] and the severest cold you experience [in winter].

So the severest heat experienced by the people of the earth is merely one breath [i.e. exhale] from the breaths of *Jahannam*. And the severest cold experienced on the face of the earth is but one breath [i.e. inhale] from the breaths of *Jahannam*.

So let me ask you this: do you believe the heat and the cold that we experience on earth are a reality, or merely imaginary or a metaphor?! No! Of course they are a reality! Thus, the punishment of *Jahannam* is a *real punishment* that is severe and painful. May Allah Most High save us from it, *amin!* Allah says:

﴿يَوْمَ يُدَعُّونَ إِلَىٰ نَارِ جَهَنَّمَ دَعًّا – هَٰذِهِ النَّارُ الَّتِي كُنتُم بِهَا تُكَذِّبُونَ – أَفَسِحْرٌ هَٰذَا أَمْ أَنتُمْ لَا تُبْصِرُونَ﴾

'It is' the Day they will be fiercely shoved into the Fire of Hell. 'They will be told,' "This is the Fire which you used to deny. Is this magic, or do you not see? (Tur 52:14-5)

Imam Muslim and al-Tirmidhi record that Abu Hurayra ﷺ relates that the Prophet ﷺ said:

ضرس الكافر مثل احد، وغلظ جلده مسيرة ثلاث

The molar teeth of the disbeliever (*kafir*) will be like Mount Uhud, and the thickness of his skin will be the distance of three [days travel]...[50]

[50] This refers to an enlargement of the disbeliever's body in order *to increase his torment and pain*. Imam al-Nawawi, in his celebrated commentary on *Sahih Muslim*, states: This entire point of his enlargement is to intensify his pain. This decision has been made by Allah *ta'ala*. *Iman* (faith) must be brought upon this

So regarding the disbeliever who invites others to disbelief, his body will be enlarged in *Jahannam* and his molar teeth will be equivalent to Mount Uhud, and the thickness of his skin will be equivalent to the distance of [travelling for] three nights, all for the purpose of intensifying his pain with punishment.

We ask Allah Most High for well-being from that, *amin!*

Al-Tirmidhi records – albeit originally sourced in al-Bukhari and Muslim – that Abu Sa'id ﷺ relates that the Prophet ﷺ said:

ناركم التي توقدون جزء من سبعين جزءا من نار جهنم، لكل جزء منها حرها

Your fire[51] which you kindle is but one part of 70 parts of the Fire of Jahannam; every part has its own heat.

So the Raging Fire of *Jahannam* – yes, it is the stoked Fire of Allah which consumes the heart and its torment is painful!— is real and a reality, not imaginary or metaphorical. O Allah! Save us from the Fire, O Almighty, O Forgiver, *amin!*

Allah *Subhanahu ta'ala* explained that his punishment of the disbelievers is real, and not oppressive - even by their own admission. Allah says:

'enlargement' due to the authentic hadith-reports which confirm it. Ibn Kathir, moreover, comments upon the hadith reports which discuss this, saying: "This englargement is carried out to inflict the greatest possible harm to them, cause the greatest exhaustion, and strike the severest dread into them, as Allah has described His punishment as *shadid al-'iqab* (an incredibly severe penalty)."

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[51] That is to say, the fire we use on earth. [t]

﴿وَلَوْ تَرَىٰ إِذْ وُقِفُوا عَلَىٰ رَبِّهِمْ ۚ قَالَ أَلَيْسَ هَٰذَا بِالْحَقِّ ۚ قَالُوا بَلَىٰ وَرَبِّنَا ۚ قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾

But if only you could see when they will be detained before their Lord! He will ask ˹them˺, "Is this ˹Hereafter˺ not the truth?" They will cry, "Absolutely, by our Lord!" He will say, "Then taste the punishment for your disbelief." (An'am 6:30)

Allah says:

﴿إِنَّ الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خَالِدُونَ – لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ – وَمَا ظَلَمْنَاهُمْ وَلَٰكِن كَانُوا هُمُ الظَّالِمِينَ – وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّاكِثُونَ لَقَدْ جِئْنَاكُم بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ﴾

Indeed, the wicked will be in the torment of Hell forever. It will never be lightened for them, and there they will be overwhelmed with despair. We did not wrong them, but it was they who were the wrongdoers. They will cry, "O Malik! Let your Lord finish us off." He will answer, "You are definitely here to stay." We certainly brought the truth to you, but most of you were resentful of the truth. (Zukhruf 43:74-8)

Then Allah Most High mentions the dwellers of the Garden and describes them saying:

VERSES THIRTY-ONE & THIRTY-TWO

﴿وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ – هَٰذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ﴾

And Paradise will be brought near to the righteous, not far off. ˹And

it will be said to them,˺ "This is what you were promised, for whoever ˹constantly˺ turned ˹to Allah˺ and kept up ˹His commandments˺"—

Meaning: The Garden will be brought close to its inhabitants while they are on the Gathering Place (*Mahshar*) such that it becomes clearly visible to them at an extremely close proximity. They will see it and all its delightful features and beauty. They will smell its delightful scent, and by that, derive great pleasure. It will ease the severity of the Gathering Place for them, its extensive waiting-period, and they will not experience its perils and intensities the way the disbelievers (*kuffar*) will.

Then Allah explains the descriptions of the inhabitants of the Garden:

TRAITS OF THE DWELLERS OF THE GARDEN

FIRST TRAIT: TAQWA (GODFEARINGNESS)

Taqwa (Godfearingness) refers to guarding one's self from anything that earns the punishment of Allah Most High, or His Penalties, or His Anger, or His Displeasure, or His Veiling Himself from one. That is accomplished by following the commandments of Allah Most High and avoiding His prohibitions.

Five Levels of Taqwa

Taqwa (Godfearingness) has five levels:

One: *Taqwa* from disbelief (*kufr*) and its various categories.

Two: *Taqwa* from prohibitions (*muharramat*) and its various categories.

Three: *Taqwa* from obscure (*shubuhat*) and offensive matters

(*makruhat*) and their various categories.

Four: *Taqwa* from permissible matters (*mubahat*) which pulls one toward the offensive (*makruhat*) or causes one to abandon some acts of obedience.

Five: *Taqwa* from Allah Most High at the highest level.

Discussion about each of these levels has been presented in great detail in my book *al-Taqarrub ila Allah ta'ala* (Closeness to Allah Most High) and my other book *Su'ud al-Aqwal* (The Ascension of Words), so look there.

SECOND TRAIT: CONSTANTLY RETURNING TO ALLAH (*AWWAB*)

The second trait refers to constantly turning back to Allah Most High (*awwab*) from disobedience to obedience, and from heedlessness of Allah (*ghaflat*) to remembering Him (*dhikr*) and worshipping Him (*'ibada*). So the Muslim abandons the people of *ghaflat* and turns to his Lord. Allah says:

﴿فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا﴾

He is certainly All-Forgiving to those who ´constantly ' turn to Him (awwabin). (Isra 17:25)

So the nature of the *awwab* (pl. *awwabin*) is constantly returning to the worship of Allah and remembering Him at all times of his life, especially during times when people are typically heedless of Allah.

Related to that is *salat al-awwabin*, which is a salat that is performed after the obligatory (*fard*) rakats of maghrib salat, while the other salat related to that is performed during the mid-morning (*dahwat al-kubra*; i.e. salat al-duha) which is performed when the sun rises well above the horizon. This has

been related in hadith as narrated by Ahmad and others, that Zayd b. Arqam ﷺ relates that the Prophet ﷺ said:

صلاة الاوابين اذا رمضت الفصال

Salat al-awwabin occurs when the hooves of the baby camels become hot (*ramda'*).[52]

Al-Bayhaqi's *Sunan* records, regarding the following verse of Quran:

﴿تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ﴾

They abandon their beds (Sajda 32:16)

... that Ibn Munkadir and Abu Hazim ﷺ said:

This refers to the supererogatory salat between maghrib and 'isha, namely, *salat al-awwabin*.

Also, the rank of the *awwab* subsumes the rank of *tawba* (repentence) from sins. So for this reason, Sa'id b. al-Musayyib ﷺ said:

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[52] Imam al-Nawawi ﷺ states in his Commentary on *Sahih Muslim*: Regarding the Prophet's statement ﷺ: *Salat al-awwabin occurs when the hooves of the baby camels become hot (ramda')*... the word *ramda'* refers to when the earth becomes extremely hot which causes the baby camels to quickly lift up and put down their feet on account of the intense heat of the ground on their feet. *Awwab* means obedient (*muti'*), and it is said it refers to one returning to obedience (*raji' ila al-ta'at*). Hadith-reports narrate the virtue of performing salat at this time and its being the most virtuous time to perform salat al-duha, even if it is permissible to perform salat from sunrise until zenith (*ishraq ila zawal*) - and Allah knows best. [t]

> The *awwab* refers to one who turns away from his sins and does not persist upon it.

Mujahid says:

> The *awwab* refers to one who, when he remembers his sins in isolation, seeks forgiveness for them.

True repentance (*tawba sahiha*) includes self-reckoning (*muhasaba*). *Muhasaba* entails maintaining strict vigilance against heedlessness, which in turn motivates one to strive and struggle in the path of salvation, and distancing oneself from falling into desires that lead to the Fire. Each of these stages and ranks succeed the other, as has been detailed in the books of the *qawm*[53]—may Allah benefit us by their blessings!

Among the traits of the *awwab*-servant is hoping to obtain the reward of Allah Most High for his good deeds, while fearing the punishment of Allah for his sins and shortcomings. Moreover, the *awwab*-servant fears the Reckoning of Allah and feels ashamed of the Gaze of Allah on him, which might see him in a situation that He is not pleased with. And this is part of the self-reckoning (*muraqaba*) of a servant with his Lord.

He shows gratitude to Allah for His blessings and favours, magnifies the greatness of Allah, fears standing before Him and fears His Authority. In doing this, he actualizes his love of Allah, his turning to Him, and his turning to His True Master.

[53] Literally translated as *the Folk*, the *qawm* refers to those realized in the Way of Allah. It originates from the famous hadith that mentions the unfathomable benefits of Muslims coming together to make *dhikr* of Allah, which concludes by stating that even those who are not actually among them will be granted an equivalent reward simply by sitting with them, even if they went for some other reason. It states: *hum al-qawm...*, meaning *they are the Folk*, as if to say, they are the *true* people of Allah. [t]

THIRD TRAIT: GUARDIANSHIP (HIFZ)

The third trait is guardianship (*hifz*). The rank of *hifz* entails numerous matters, and when one fulfills all its pre-requisites, then and only then will one be considered a *hafiz* (guardian) in the fullest sense of the world.

Guarding the Commands of Allah, Particularly Salat

Allah says:

﴿وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ﴾

and those who are 'properly' observant of their prayers. (Mu'minun 23:9)

The hadith of Hanzala b. al-Rabi' relates that the Prophet ﷺ said:

من حافظ على الصلوات الخمس: ركوعهن وسجودهن ومواقيتهم، وعلى انهن حق من عند الله تعالى دخل الجنة – او قال – وجبت له الجنة

> Whoever guards the five daily salat: its bowing, its prostration and its timings, and considers them an obligation from Allah Most High, will enter the Garden – or he said—will certainly enter the Garden.

Imam Ahmad records this narration with a good chain and authentic narrators as mentioned in *al-Targhib*.

Ibn 'Umar ﷺ relates that on one occasion, the Prophet ﷺ mentioned salat and said:

من حافظ عليها كانت له نورا وبرهانا ونجاة يوم القيامة، ومن لم يحافظ عليها لم يكن له نور ولا برهان ولا نجاة، وكان يوم

القيامة مع قارون وفرعون وهامان وابيّ بن خلف

Whoever observes them [i.e. salat] will possess *nur* (light), an irrefutable proof, and obtain salvation on the Day of Judgment, whereas whoever does not guard them [i.e. salat] will not possess *nur*, nor an irrefutable proof, and will not obtain salvation, and on the Day of Judgment he will be with Qarun, Fir'awn, Haman, and Ubayy b. Khalaf.[54]

Imam Ahmad records this hadith with a good (*hasan*) chain of narration, and al-Tabarani in *al-Awsat*, and Ibn Hibban in his *Sahih*.

In the hadith of Thawban ﷺ, the Prophet ﷺ said:

استقيموا ولن تحصوا، واعلموا ان خير اعمالكم الصلاة، ولا يحافظ على الوضوء الا مؤمن

Maintain uprightness; you will never be able to maintain perfection. Know that the best of your deeds is salat, and no one will constantly maintain wudu except a believer.

Whoever preserves the commands of Allah also preserves oaths. Allah says:

﴿وَاحْفَظُوا أَيْمَانَكُمْ﴾

Preserve your oaths (Ma'ida 5:89)

Preserving the prohibitions of Allah refers to guarding the soul from committing prohibitions (*muharramat*). That includes guarding the private parts, as Allah says:

[54] Ubayy b. Khalaf was a hostile, evil enemy of the Islam and the Prophet (Allah bless him and give him peace). [t]

﴿وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ﴾

...men and women who guard their chastity (Ahzab 33:35)

Preserving the limits set by Allah Most High such that one does not even come near them, never mind transgressing them. Allah says:

﴿وَالْحَافِظُونَ لِحُدُودِ اللَّهِ ۗ وَبَشِّرِ الْمُؤْمِنِينَ﴾

and those who observe the limits set by Allah. And give good news to the believers. (Tawba 9:112)

Included in this preservation (*hifz*) is protecting one's mind and what it thinks about, and one's stomach and what fills it, as mentioned in the hadith of Ibn Mas'ud ﷺ, who relates that the Prophet ﷺ said:

استحيوا من الله حق الحياء

Have modesty from Allah in the truest sense of modesty.

They said: "Indeed, we observe modesty with Allah, praise be to Allah." He ﷺ replied:

ليس ذلك، ولكن الاستحياء من الله حق الحياء: ان تحفظ الراس وما وعى، والبطن وما حوى، ومن اراد الاخرة ترك زينة الحياة الدنيا، وآثر الآخرة على الاولى، وليذكر الموت والبلى، فمن فعل ذلك فقد استحيى من الله حق الحياء

It is not that simple.[55] However, maintaining true modesty from Allah refers to guarding one's head and what fills it, and one's stomach and what fills it. Whoever desires

[55] That is, it is not mere lipservice. [t]

the hereafter abandons the adornment of this world and prefers the next life over this one. This is done by remembering death and tribulations. Whoever does that has maintained true modesty from Allah. (*al-Tirmidhi, Ahmad and others*)

Guarding what fills one's head refers to protecting one's faculties: hearing, seeing, and tongue from falling into prohibitions (*haram*). *Guarding the stomach* refers to protecting it from *haram* food entering it, and eating what is not permissible (*halal*). *Guarding what fills the stomach* refers to guarding the private parts from prohibitions. The Prophet ﷺ said:

احفظ عورتك إلّا من زوجتك او ما ملكت يمينك

Guard your private parts except from your spouse or from the possessions of your right hand. (*Musnad*)

Al-Bukhari records that Sahl b. Sa'd ﷺ relates that the Prophet ﷺ said:

Whoever guarantees me that he will guard what is between his jaws and what is between his legs, I will guarantee him the Garden.

The Prophet ﷺ said:

احفظ ما بين لحييك وما بين رجليك

Guard what is between your jaws and between your legs.[56]

FOURTH TRAIT: FEARING ALLAH WITHOUT SEEING HIM

The fourth trait is fearing the All-Merciful without seeing Him. Indeed, the nature of the believer is to revere Allah de-

[56] Recorded by al-Diya' al-Maqdisi, Ibn Mandu, and others via Sa'sa al-Mujashi'i.

spite not seeing Him with his eyes, because he witnesses the effects of the All-Merciful in everything around him. Remember, it is the All-Merciful who gifted His creation with existence *and* subsistence, be it nourishment, water, air, etc. and grants them blessings which are innumerable, inwardly and outwardly. All of that is clearly witnessed by the wise, so how can the existence of the All-Merciful and all His blessings be denied?! And how can He *not* be revered while we are utterly drowning in His blessings?! So truth be told, it is obligatory to revere the All-Merciful without seeing Him, in public and in private. And from this angle, Allah rebukes the disbelievers saying:

﴿كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِن قَبْلِهَا أُمَمٌ لِّتَتْلُوَ عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ وَهُمْ يَكْفُرُونَ بِالرَّحْمَٰنِ ۚ قُلْ هُوَ رَبِّي لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ﴾

And so We have sent you ˹O Prophet˺ to a community, like ˹We did with˺ earlier communities, so that you may recite to them what We have revealed to you. Yet they deny the Most Compassionate. Say, "He is my Lord! There is no god ˹worthy of worship˺ except Him. In Him I put my trust, and to Him I turn ˹in repentance˺." (Ra'd 13:30)

The locus of the reverence of Allah (*khashiya*) is the heart of a Muslim, and it can be strengthened and increased by certain measures, as follows:

Methods to Increase the Reverence of Allah (Khashiya)

One: Listening to the Holy Quran, as Allah says:

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ﴾

ˊIt is ˋ Allah ˊWho ˋ has sent down the best message—a Book of perfect consistency and repeated lessons—which causes the skin ˊ and hearts ˋ of those who fear their Lord to tremble, then their skin and hearts soften at the mention of ˊ the mercy of ˋ Allah. (Zumar 39:23)

Two: Listening to the admonitions of the Prophet ﷺ and his reminders, as mentioned by al-ʿIrbad b. Sariya ﷺ as follows:

> On one occasion, the Prophet ﷺ admonished us so strongly that the hearts softened and tears flowed...*(hadith)*

Hanzala b. al-Rabiʿ ﷺ, the Quranic scribe (*katib al-wahy*), said:

> We were with the Prophet ﷺ and he reminded us about the Fire and the Garden as if it was right in front of our eyes. *(hadith)*

Abu Hurayra ﷺ said: "O Messenger of Allah, what's the matter with us that when we are with you our hearts become tender and detached from the world (*zuhd*)?" *(hadith)*

On Khashiya (Reverent Fear)

When *khashiya* (reverent fear) has been completed and perfected in an individual, then his sins will shrivel up and fall off him the way leaves fall off trees, as mentioned in the hadith of al-ʿAbbas b. ʿAbdul-Muttalib ﷺ, who relates that the Prophet ﷺ said:

> اذا اقشعرّ جلد العبد من خشية الله تعالى تحاتّت عنه ذنوبه
> كما يتحاتّ عن الشجرة اليابسة ورقها
>
> When the skin of the believer trembles from the reverent fear (*khashiya*) of Allah Most High, his sins will fall from him the way dry leaves fall off trees.

Al-Mundhiri said: Ibn Hibban records this narration in his

al-Thawab, as does al-Bayhaqi and the wording is his. And in another narration, al-ʿAbbas ﷺ said:

> We were sitting with the Prophet ﷺ under a tree when a strong wind began to blow which caused the dead leaves to fall from the tree, while the green leaves remained on it. The Prophet ﷺ said:
>
> ما مثل هذه الشجرة؟
>
> What is the likeness of this tree?
>
> They said: "Allah and His Messenger know best."
> He ﷺ replied:
>
> مثل المؤمن اذا اقسعرّ من خشية الله عز وجل وقعت عنه
> ذنوبه، وبقيت له حسناته
>
> It is the likeness of a believer when he trembles out of reverence of Allah (Mighty and Majestic is He). His sins fall from him whereas his good deeds remain with him.

It is not befitting for the heart of a Muslim to be harder than a rock, because even the hardest rocks fall from the *khashiya* of Allah, as Allah says:

﴿وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ
فَيَخْرُجُ مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ﴾

for some rocks gush rivers; others split, spilling water; while others are humbled in awe (khashiya) of Allah. (Baqara 2:74)

The tears of the eyes that fall due to the *khashiya* (reverence) of Allah Most High safeguards one from the Fire.

On Tears

Mu'awiya b. Hidat ﷺ relates that the Prophet ﷺ said:

> Three eyes that will not see the Fire are: 1) an eye standing guard for the sake of Allah, 2) an eye weeping due to the *khashiya* of Allah, and 3) an eye refraining from gazing at what Allah has prohibited. (*Tabarani*)

Al-'Abbas ﷺ relates that he heard the Prophet ﷺ saying:

> Two types of eyes will not be touched by the Fire: 1) an eye crying in the middle of the night out of the *khashiya* of Allah, and 2) an eye passing the night awake while standing guard for the sake of Allah. (*Tabarani*)

The love of a servant for his Lord demands the *khashiya* (reverence) of Allah Most High and strictly obeying Him, as the poet said:

تعصى الاله وانت تزعم حبه – هذا لَعمري في القياس بديع
لو كان حبك صادقا لاطعته – ان المحب لمن يحب مطيع
في كل يوم يبتديك بنعمة – منه وانت لشكر ذاك مضيع

You disobey God while you claim to love Him – this is, I swear by my life, logically unheard of

Had your love been true you would have obeyed Him – truly the lover, to his beloved, is obedient

Everyday He gifts you great blessings from Him – while you are, in appreciation of that, utterly ungrateful

VERSE THIRTY-THREE

﴿وَجَاءَ بِقَلْبٍ مُّنِيبٍ﴾

and have come with a heart turning ˊonly to Him ˋ (munib).

FIFTH TRAIT: EVER-RETURNING TO ALLAH (INABAT)

Munib refers to one who turns back to Allah time after time after time, and *inabat* is the gerund of *munib*. The '*inabat of the heart*' refers to its returning to Allah Most High with truthfulness and sincerity (*sidq wa ikhlas*), and showing perfect love in word and deed, in a way that is constant and unending.

Allah Most High has instructed His servants to turn to Him *with deeds*, as Allah says:

﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ﴾

Turn to your Lord ˊin repentance ˋ, and ˊfully ˋ submit to Him (Zumar 39:54)

And to turn to Him with truthfulness and sincerity (*sidq wa ikhlas*) in their deeds, as Allah says:

﴿مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ﴾

ˊO believers! ˋ Always turn to Him ˊin repentance ˋ, be mindful of Him, and establish prayers. And do not be of the polytheists— (Rum 30:31)

And to turn to Him with their hearts full of love, truthfulness, and sincerity, and in a manner that embodies determination and firm resolve (*thabat*), as Allah says:

﴿وَجَاءَ بِقَلْبٍ مُّنِيبٍ﴾

and have come with a heart turning ˊonly to Him ˋ. (Qaf 50:33)

O Allah, make us among those who constantly turn to You (*munibin*), O Most Merciful of the Merciful!

Recall that Allah says in a previous verse:

﴿وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ﴾

And Paradise will be brought near to the righteous, not far off. (Qaf 50:31)

That is because Allah Most High draws the Garden close to its inhabitants, and they are in a location wherein the doors of the Garden are open, such that they can see into it and see it very close to them. They are gazing upon its lush greenery, its luminance and its splendour. They will smell its fragrant, Paradisiacal scent. And that scent, along with everything else in the Garden, will make the dwellers of the Garden who are on the Gathering Place completely forget the intense heat, the horrors, the danger, and all the other severities that will afflict the disbelievers and the disobedient of severities at that place. So, the fragrance of the Garden will be gifted to them and them alone, and their hearts will realize that very soon they will enter it, and that will make them tranquil and at peace.

For this reason, it comes in the hadith of Jabir ﷺ who relates that the Prophet ﷺ said:

ريح الجنة يوجد من مسيرة الف عام. واللهِ، لا يجدها عاقّ ولا قاطع رحم

The delightful scent of the Garden can be smelled from a distance of 1,000 years of travel. I swear by Allah, it will not be smelled by one who is disobedient to his parents, nor by one who severs family ties. (*Tabarani and others*)

Regarding the disbelievers (*kuffar*) and the misguided (*ghawun*), the Fire of *Jahim* will be brought close to them and menacingly

displayed to them, which will increase them in misery upon misery. Allah says:

﴿وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ – وَبُرِّزَتِ الْجَحِيمُ لِلْغَاوِينَ﴾

'On that Day' Paradise will be brought near to the God-fearing, and the Hellfire will be displayed to the deviant. (Shu'ara 26:90-1)

Allah says:

﴿وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ﴾

and Hell is brought forth on that Day—this is when every 'disbelieving' person will remember 'their own sins'. But what is the use of remembering then? (Fajr 89:23)

Imam Muslim records that 'Abdullah b. Mas'ud ﷺ relates that the Prophet ﷺ said:

Jahannam will be brought on that Day with 70,000 reins. Every rein will have 70,000 angels dragging it. (*Al-Tirmidhi*)

Abu Hurayra ﷺ relates that the Prophet ﷺ said:

اوقد على النار الف سنة حتى احمرّت، ثم اوقد عليها الف سنة حتى ابيضتْ، ثم اوقد عليها الف سنة حتى اسودت – فهي سوداء مظلمة

The Fire was stoked for 1,000 years until it became red. Then the Fire was stoked for another 1,000 years until it became white. Then the Fire was stoked for yet another 1,000 years until it became black, so now it is dark black. (*Al-Tirmidhi and others*)

ʿUmar ﷺ said:

اكثروا ذكر النار، فانّ حرها شديد، وقعرها بعيد، وقامعها حديد

Mention the Fire abundantly, because its heat is intense, its depth is an abyss, and its hooks are razor sharp.

VERSE THIRTY-FOUR

﴿ادْخُلُوهَا بِسَلَامٍ ۖ ذَٰلِكَ يَوْمُ الْخُلُودِ﴾

Enter it in peace. This is the Day of eternal life!

Meaning: Enter the Garden since its gates have already been opened for you. It has been opened for you by the First Opener (*al-Fatih al-Awwal*), which refers to the supreme master, our master Muhammad (Allah bless him and his family and give them peace).

This concept has come in hadith such as what was recorded by Muslim, Ahmad, and others via Anas ﷺ, who relates that the Prophet ﷺ said:

> I will come to the gate of the Garden seeking to open it, and the gatekeeper will ask: "Who are you?" And I will say: "Muhammad." He will say: "I was commanded to not open the gate for anyone before you."

Allah's word: *enter it with peace* (*udkhuluha bi salam*) means: enter it in a state wherein you are certain that you have attained salvation from punishment, worries, agony, and perils, and that you are safeguarded from all the terrifying events to unfold. You will neither fear for the future nor grieve over the past, and you will be cloaked in greetings of peace from Allah and

His noble angels! Such people will be safe, enjoying well-being, dignified greetings, and noble treatment, and freedom from every worry and distress.

The Greetings of Allah

For this reason, it has come in hadith[57] via Abu Saʿid and Abu Hurayra ﷺ who relate that the Prophet ﷺ said:

اذا دخل اهل الجنة الجنة ينادي مناد: ان لكم ان تصحّوا فلا تسقموا ابدا، وان لكم ان تحيوا فلا تموتوا ابدا، وان لكم ان تشبّوا قلا تهرموا ابدا، وان لكم ان تنعموا قلا تباسوا ابدا، وذلك قول الله تعالى: ونودوا ان تلكم الجنة اورثتموها بما كنتم تعملون

When the dwellers of the Garden enter the Garden, a caller will call out, saying: "Indeed, you will have full health and never suffer illness evermore. Indeed, you will enjoy immortal life and never die evermore. Indeed, you will be young and never become old evermore. Indeed, you will relish every blessing and never feel miserable evermore."

That is intimated in Allah's word:

﴿وَنُودُوا أَن تِلْكُمُ الْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾

It will be announced to them, "This is Paradise awarded to you for what you used to do." (A'raf 7:43)

Allah will call them saying:

﴿يَا عِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنتُمْ تَحْزَنُونَ﴾

[57] *Al-Targhib* states: it has been narrated in Muslim and al-Tirmidhi.

"O My servants! No one will fear for you Today, nor will you grieve!
(Zukhruf 43:68)

Just as the greetings and salutations of the Lord will repeatedly come to them, likewise the greetings of the angels will come to them too.

The Greetings of the Angels
Allah says:

﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۚ وَأَعَدَّ لَهُمْ أَجْرًا كَرِيمًا﴾

Their greeting on the Day they meet Him will be, "Peace!" And He has prepared for them an honourable reward. (Ahzab 33:44)

Meaning: Endless greetings will come to them from Allah Most High. Allah also says:

﴿سَلَامٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ﴾

And "Peace!" will be ˊtheirˋ greeting from the Merciful Lord.
(Yasin 36:58)

This refers to a momentous greeting from the Lord of the Worlds to the dwellers of the Garden.

Ibn Majah and Ibn Abi Dunya record that Jabir ﷺ relates that the Prophet ﷺ said:

> While the dwellers of the Garden are relishing their blessings, a radiant light will emanate upwards into the sky and they will raise their heads. Suddenly, they will see the Lord, Exalted is He, and He will have manifested Himself to them from above. Allah will say: "Peace be upon you,

O dwellers of the Garden," which has been indicated in Allah's word:

﴿سَلَامٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ﴾

And "Peace!" will be ˊtheirˋ greeting from the Merciful Lord.
(Yasin 36:58)

So they will not turn their attention to any of the blessings surrounding them as long as they are looking at Him (Most High), until He veils Himself from them once again, and His Blessings and *Nur* (Light) will remain upon them.[58]

Similar is the case of Allah's angels; they will greet the dwellers of the Garden while they are entering the Garden, as Allah states:

﴿حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ﴾

When they arrive at its ˊalreadyˋ open gates, its keepers will say, "Peace be upon you! You have done well, so come in, to stay forever."
(Zumar 39:73)

Allah says:

﴿وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ – سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى الدَّارِ﴾

And the angels will enter upon them from every gate, ˊsaying,ˋ "Peace be upon you for your perseverance. How excellent is the ultimate abode!"
(Ra'd 13:23)

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[58] Hafiz al-Mundhiri said: this is the wording of Ibn Majah, while Ibn Abi Dunya's version is very similar.

So the Garden is pure (*tayyiba*) and contains a myriad of pure things (*tayyibat*), and pure things are for pure people. The Garden consists of the choicest of those who are pure, and the purest of them, rather, the *most purifying* (*mutayyib*) of them is our master, Muhammad ﷺ, the resident of *Tayyiba*.[59] This is because Medina is *Tabah* (Pure) which Allah has ennobled *by the Prophet* ﷺ.

قد شرّف الله ارضًا انت ساكنها – وشرّف الناس اذ سوّاك انسانا

Surely, Allah has ennobled the land by your residency therein ﷺ

And His very fashioning of you ﷺ *into a human being has ennobled all humanity*

For this reason, the Prophet ﷺ is the first to enter the Garden while the purified are behind him. So when the dwellers of the Garden enter the Garden, and after they settle into their places in their palaces, the angels ﷺ will come to them to greet and salute them, and they will greet them properly after seeking their permission then entering upon them. Allah says:

﴿وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِم مِّن كُلِّ بَابٍ – سَلَامٌ عَلَيْكُم بِمَا صَبَرْتُمْ ۚ فَنِعْمَ عُقْبَى الدَّارِ﴾

And the angels will enter upon them from every gate, ˊsaying,ˋ "Peace be upon you for your perseverance. How excellent is the ultimate abode!"
(Ra'd 13:23)

Abu Umama ﷺ said:

Certainly, the believer will be reclining on his couch

[59] *Tayyiba*, meaning pure, is an agnomen of Medina Munawwara. [t]

after he enters the Garden with two lines of servants near him. Behind the lines of the servants is a gate with a guard guarding it. Then an angel from Allah's Angels will approach [the gate] and seek permission to enter. So the servant [nearest to the gate] will say to the servant next to him: "an angel seeks to enter" and he in turn says to the one next to him: "an angel seeks to enter" until it reaches the believer and he says: "Let him come." So then the servant closest to the believer turns back and says: "let him come" and then he relays the message back, in a chain, saying: "Let him come" until it reaches the servant nearest the gate and he opens it. The angel enters and conveys his angelic greetings, then leaves.[60]

Allah says:

﴿ادْخُلُوهَا بِسَلَامٍ ۖ ذَٰلِكَ يَوْمُ الْخُلُودِ﴾

Enter it in peace. This is the Day of eternal life! (Yawm al-Khulud)
(Qaf 50:34)

Meaning: That day refers to the Day of Eternal Life (*Yawm al-Khulud*) wherein you will not die, nor will it end. As for the days they lived in the world, those days were perishing and finite.

To that end, when the dwellers of the Garden enter the Garden, they will be given glad-tidings of immortality, everlasting life, and permanence. This is because worldly blessings, since they are ever-diminishing and disappearing, are not *true* blessings in the fullest sense of the word. Rather, some worry and fear will always remain in this type of blessing because inevitably, it must end, even if after some time.

[60] Narrated by Ibn Jarir, Ibn Abi Hatim, and Abdullah b. Mubarak with their chains of narration.

As for eternal blessings, they are blessings upon blessings. This is because the eternality of a blessing increases its recipient with *blessings upon blessings*—unbridled joy beyond all other joy.

For that reason, it has come in the hadith of Abu Sa'id al-Khudri ﷺ who relates that the Prophet ﷺ recited the verse:

﴿وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾

And warn them ˊO Prophet ˋ of the Day of Regret, when all matters will be settled, while they are ˊengrossed ˋ in heedlessness and disbelief.
(Maryam 19:39)

Then he ﷺ said: "Death will be brought in the form of a fine-looking ram[61] on the Day of Judgment, and will be stopped at the border-fence between the Garden and the Fire."

It will be said: "O dwellers of the Garden" and they will raise their heads and look to it.

It will be said: "O denizens of the Fire' and they will raise their heads and look to it."

It will be said: "Do you know what this is?"

They will all say: "Yes, this is death."

Then it will be laid down and slaughtered.

The Prophet ﷺ said: "Had Allah Most High not decreed immortality and eternal life for the dwellers of the Garden, they would have died out of joy. And had Allah Most High not decreed immortality and eternal life for the denizens of the Fire, they would have died out of agony."

Al-Bukhari, Muslim and Ahmad record the above hadith, as does al-Tirmidhi who authenticated it and the above wording is his. Al-Bukhari's version has it:

[61] A ram is a male sheep. [t]

Then the Prophet ﷺ recited:

﴿وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ﴾

And warn them ˊO Prophet ˋ of the Day of Regret, when all matters will be settled, while they are ˊengrossed ˋ in heedlessness and disbelief.
(Maryam 19:39)

The people who are referred to as being *engrossed in heedlessness* (*ghaflat*) refers to the people of the world (*ahl al-dunya*), meaning, the disbelievers from the people of this world, as clearly stated:

﴿وَهُمْ لَا يُؤْمِنُونَ﴾

While they do not believe

This is a clear proof that the people intended in Allah's word: *wa hum fi ghaflatin* (*...while they are engrossed in heedlessness...*) refers to the disbelievers who do not believe in the hereafter (*akhira*) and the Reckoning (*Hisab*). After the Prophet ﷺ mentioned the hadith [of the ram], he recited this *ayat* to elucidate that the hadith is an explanation of this *ayat*.

So on that Day, the denizens of the Fire will feel extremely remorseful, and this refers to the disbelievers (*kuffar*) because when they enter the Fire, they assume they will only be punished for a limited time, but then eventually the Fire will destroy them and torture them to death. However, when they reach the brink of death, they will remember that 'death' [in the form of a ram] was slaughtered and has died, so there is no death! Then the punishment will only increase in its severity, and they will realize with certainty (*yaqin*) that they will be punished forever.

As for the dwellers of the Garden, they will acquire certainty (*yaqin*) of the eternality of their blessings. Their blessings are blessings that none can comprehend. Had it not been that death was slaughtered, the dwellers of the Garden would have died out of the intensity of their joy regarding the eternality of their blessings, and their immortal life in the Garden, in the presence of *Dhu 'l Jalal wa 'l-Ikram* (the Awe-Inspiring and Generous One), and all the bliss and blessings.

O Allah, make us among them by Your Mercy, O Most Merciful of the Merciful! *Allahumma amin!*

On The Garden

In numerous *ayats*, Allah Most High elucidates the immortality of the dwellers of the Garden and their eternality, in order to give them glad tidings and joy by this mighty bounty and magnificent reward which has no ending, as the Prophet ﷺ said:

اَلَا! اِنَّ سلعة الله غالية، اَلَا! اِنَّ سلعة الله الجنة

> Listen! Truly, the commodity of Allah is expensive! Listen! Truly, the commodity of Allah is the Garden!

Meaning: Then let them prepare well and roll up their sleeves for it! Let them work hard to win this commodity! In that, let the competitors compete! And for the likes of something as great as this, let the workers work!

It has come in the hadith of Usama b. Zayd ﷺ who relates that the Prophet ﷺ said:

> Listen! Is there anyone who will work extremely hard for the Garden? For indeed, the Garden has no limits. It contains, I swear by the Lord of the Kaaba, light that illuminates, fragrances that overwhelm with delight, towering

> palaces, running rivers, fresh fruits, polite and beautiful wives, abundant jewellery, permanent residence in a safe location, endless fruits and vegetables, silk shawls and a life filled with ease and blessings, in a lofty abode of splendor.
>
> They said: "Yes, O Messenger of Allah, we are ready to work extremely hard for it."
>
> He ﷺ replied: "Say: *inshaAllah* (if Allah wills)."
>
> They said: "*inshaAllah*."[62]

The Prophet ﷺ has encouraged us to work hard for the Garden and exert great effort to enter it. This is done by doing good deeds and uttering good words, as Allah says:

﴿ادْخُلُوا الْجَنَّةَ بِمَا كُنتُمْ تَعْمَلُونَ﴾

Enter Paradise for what you used to do." (Nahl 16:32)

VERSE THIRTY-FIVE

﴿لَهُم مَّا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ﴾

There they will have whatever they desire, and with Us is 'even' more.

As for Allah's word: *lahum ma yasha'un fiha...* (*There they will have whatever they desire ...*), that which every one of the dwellers of the Garden seeks, and asks for, is commensurate to the amount of knowledge he has of what is available in *Janna*, as well as commensurate to what he himself wants and desires. So when you think about the individual with the lowest rank

[62] *Al-Targhib* states: narrated by Ibn Majah, Ibn Abi Dunya, al-Bazzar, Ibn Hibban in his *Sahih*, and al-Bayhaqi who mentions his chain of narration. (*Musnad; al-Targhib*)

among the dwellers of the Garden—the last of them to exit the Fire and enter the Garden—when he enters the Garden, what will he receive of Allah's Generosity? He knows what is available there of immense bounty, tremendous rewards, and divine munificence which is unceasing and never ending.

Al-Bukhari and Muslim records the following:[63]

> Indeed, Allah Most High will say to the last person to enter the Garden: "Wish" and he will begin making wishes.
>
> Again, Allah will say to him: "Wish" and he will make more wishes.
>
> This will continue until he runs out of wishes. Then Allah will suggest things for him, saying: "Wish for this, and wish for that..." and his Lord will remind him of things to wish for, until he will run out of things to wish for. Then Allah Most High will say to him: "You will have all of that, plus ten times its like. You will have whatever your soul desires and what your eyes crave."

The narration in *Musnad Ahmad* has it:

> Allah the Exalted will say [to the last man to enter the Garden]: "Ask and wish."
>
> The man will ask and wish continuously for the span of three days from the days of the world.[64] Then Allah Most High will remind him about things he does not know about, and he will ask and wish for that too. So when he is done, Allah Most High will say: "You will have what you asked for, plus ten times more."

[63] Abu Hurayra ﷺ relates this, as does Abu Sa'id al-Khudri ﷺ, in a long hadith. I only mentioned the last portion of it because it is the relevant portion for this proof. As for the entire hadith, it has been mentioned in my book *al-Iman bi 'awalim al-akhira* (Belief in the Realms of the Hereafter).

[64] i.e. 72 hours of wishing! [t]

Now, when these are the blessings and rewards awarded to the last [and least] person among the dwellers of the Garden, what do you think about those above him?

We ask You for that, O Lord, out of Your Bounty and Vast Generosity, by the rank of Your Noblest *Habib*, Muhammad ﷺ, and his company in the Garden, *amin!* Allah says:

﴿وَلَدَيْنَا مَزِيدٌ﴾

and with Us is 'even' more

Meaning: They will have all they desire and wish for, and We [Allah] have many more gifts for them in order to honour them and shower them with bounty, from what no eye has ever seen, no ear has ever heard, and what has not crossed the heart of man. So Allah's saying: *they will have whatever they desire (lahum ma yasha'una)* encompasses every type of gift, every divine manifestation of pleasure, every divine manifestation of Himself to their eyes, and every divine greeting to them. And yet despite all that, Allah adds: *wa ladayna mazid! (and with Us is 'even' more!)*.

Al-Bukhari and Muslim record that Abu Hurayra ﷺ relates that the Prophet ﷺ said:

> Allah said: "I have prepared for My pious servants what no eye has ever seen, no ear has ever heard, nor has ever crossed the heart of any man." Then he recited:

﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾

No soul can imagine what delights are kept in store for them as a reward for what they used to do. (Sajda 32:17)

Regardless of what one can fathom of blessings, gifts, and generosity, the truth of the matter is that the reality will be unbelievably greater and far better than that.

The hadith of Abu Sa'id al-Khudri ﷺ relates that the Prophet ﷺ said:

> When the dwellers of the Garden enter the Garden, Allah Most High will say: "O dwellers of the Garden, are you pleased?"
>
> They will say: "How could we not be pleased, O our Lord, when You have granted us what You have not granted to anyone else in Your creation?"
>
> He will reply: "I will grant you My Good Pleasure (*Ridwani*) such that I will never become angered with you after this forevermore."
>
> And in this manner He will manifest Himself to them so they can see Him with their eyes, and He will greet them and they will greet Him.

Allah says elsewhere:

﴿تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ ۚ﴾

Their greeting on the Day they meet Him will be, "Peace!"
(Ahzab 33:44)

Allah says:

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ – إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

On that Day 'some' faces will be bright, looking at their Lord.
(Qiyama 75:22-3)

The Garden & Yawm Al-Mazid (The Day Of Increase)

The hadith of Imam Muslim and others record that Suhayb ﷺ relates that the Prophet ﷺ said:

> When the dwellers of the Garden enter the Garden, Allah Most High will say: O dwellers of the Garden, is there anything more you desire which I can give you?
>
> They said: Have you not brightened our faces? Have you not admitted us into the Garden? Have you not delivered us from the Fire?

The Prophet ﷺ continued, saying:

> Then the Divine Veil (*hijab*) will be removed, and they will not be given anything more beloved to them than the Beatific Vision of their Almighty Lord (*ru'yat Allah*).

Then the Prophet recited:

﴿لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۖ﴾

Those who do good will have the finest reward and 'even' more.
(Yunus 10:26)

This refers to the general Beatific Vision (*ru'yat Allah*) for all dwellers of the Garden, which occurs on the Day of *jumu'a*. So for this reason, [in the hereafter] *jum'ua* is called *Yawm al-Mazid* (the Day of Increase), as mentioned in the hadith of Anas ﷺ, who relates that the Prophet ﷺ said:

> Jibril came to me with a white mirror in his hand and it had a black dot on it. I queried: "What is this, Jibril?"
>
> Jibril said: "This is *jumu'a*; you and your *umma* have been favoured by it, because truly [the other] nations, in relation to your *umma* and *jumu'a*, are followers: the Jews and the Christians. It [*jumu'a*] contains great good for you; it contains a moment wherein a believer will not supplicate to Allah for anything good except that it will be answered, and it is considered *Yawm al-Mazid* (the Day of Increase) with us [i.e. the angels]."
>
> The Prophet ﷺ asked: "What is *Yawm al-Mazid* (the Day of Increase)?"

Jibril ﷺ said: "Indeed, your Lord has a special valley in *Firdous* which contains dunes of musk. When the day of *jumu'a* comes, Allah sends down as many angels as He wills, and around them will be pulpits (*minbars*) of light that will have special seats on them designated for the prophets. Those illuminated (*nurani*) pulpits will be surrounded by chairs of gold, adorned with red rubies and green jewels, and seated upon them will be the martyrs and the truthful (*shuhada wa siddiqin*). Then the dwellers of the Garden will come and sit behind them on those dunes of musk, then Allah will manifest Himself to them (Blessed be He!) so that they will gaze at His Beautiful Countenance."

Allah Most High will say: "I am your Lord. I have been truthful to you all regarding My Promise, so ask Me and I will grant you."

They will say: "Our Lord, we ask You for Your Pleasure."

He will say: "I am already pleased with you all. So ask Me." So they begin asking Him until all their desires are exhausted.

He will say: "You can have all that you wish, *and I have more (wa ladayna mazid)*."

So they love the day of *jumu'a* because of the great good their Lord bestows upon them.

As for Allah's manifesting Himself to the dwellers of the Garden in a highly-exclusive vision (*ru'yat khassat*), then this occurs throughout every day of the week, and depends on the rank of the people who deserve this exclusivity (*ahl al-khusus*).

The hadith of Ibn 'Umar ﷺ relates that the Prophet ﷺ said:

> The person with the lowest rank among the dwellers of the Garden will be an individual who will look out onto his gardens, his wives, his servants and his couches, which will span the distance of 1,000 years of travel. And the most

> honoured of them in the sight of Allah will be an individual who gazes upon His Sublime Countenance (Hallowed is He!) by day and by night.

Then the Prophet ﷺ recited:

﴿وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ – إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾

On that Day 'some' faces will be bright, looking at their Lord. (Qiyama 75:22-3)[65]

Imam Ahmad records this hadith, with the following excerpt:

> The Prophet ﷺ said: "Indeed, the person with the lowest rank among the dwellers of the Garden will gaze out onto his massive kingdom which will span the distance of 1,000 years of travel, and he will be able to see its furthest regions just as he can see its nearest regions."

May Allah be pleased with the poet, Ibn Farid, who said:

فيا رب بالخِل الحبيب محمد – رسولك وهو السيد المتواضع
اننا مع الاحباب رؤيتك التي – اليها قلوب الاولياء تسارع
فبابك مقصود وفضلك زائد – وجودك موجود وعفوك واسع

So O Lord, by the Intimate Friend, the Beloved, Muhammad
Your Messenger, who is the master of the humble
Grant us and our loved ones Your Beatific Vision
Which the hearts of the saints (awliya') race towards
Because Your door is the goal while Your Bounty is a bonus
Your Generosity is ever-present and Your Pardon is vast

[65] *Al-Targhib* states: "this hadith is narrated by al-Tirmidhi and Abu Ya'la, and al-Tabarani and al-Bayhaqi."

The Garden is the abode of generosity, near the Most Generous of those who show Generosity [i.e. Allah], the Awe-Inspiring, Generous Lord. He showers them with His Bounty, and favours them with generosity that is unending and inexhaustible. Allah says:

﴿هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ – إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِن نَّفَادٍ﴾

This is what you are promised for the Day of Reckoning. This is indeed Our provision that will never end. (Sa'd 38:53-4)

Ibn ʿAbbas ﷺ relates that the Prophet ﷺ said:

> When Allah created the Garden of Eden with the utmost care and placed its fruits therein and carved out its rivers, He looked to it and said: "Speak."
>
> It said: "The believers have truly succeeded! (*qad aflaha 'l-mu'minun*)"
>
> Allah, addressing the Garden, replied: "I swear by My Glory and My Majesty! Residing in My Vicinity in you will not be permitted for a miser (*bakhil*)."[66]

Ibn Abi Dunya records the Prophet ﷺ said:

> Allah created the Garden of Eden with the utmost care, with bricks made of solid white pearl, bricks of solid red rubies, bricks of solid green jewels, mortar made of musk, grass made of *saffron*, gravel made of pearls, and soil made of amber.
>
> Then Allah said to it: "Speak."
>
> It said: "The believers have truly succeeded! (*qad aflaha 'l-mu'minun!*)"
>
> Allah the Exalted, addressing the Garden, replied: "I swear by My Glory and My Majesty! Residing in My Vicinity in you will not be permitted for a miser (*bakhil*)."
>
> Then the Prophet ﷺ recited:

﴿وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

And whoever is saved from the selfishness of their own souls, it is they who are 'truly' successful. (Taghabun 64:16)

The trait of miserliness (*bukhl*) is blameworthy and ugly. Allah Most High loathes it and is not pleased with it. For this reason, it has come in the hadith of al-Tirmidhi that the Prophet ﷺ said:

> The generous person is close to Allah Most High, close to people, close to the Garden, and far from the Fire. The miser is far from Allah Most High, far from people, far from the Garden and close to the Fire. A generous uneducated person (*jahil sakhi*) is more beloved to Allah Most High than a stingy worshipper (*'abid bakhil*).

Therefore, an abundance of physical acts of worship such as salat and fasting do not make up for the flaw of miserliness because it is a blameworthy trait.

For this reason, it comes in a hadith recorded by Abu Shaykh, who relates that ʿAisha ﷺ relates, that the Prophet ﷺ said:

> Nothing endears a saint (*wali*) to Allah the Exalted like generosity and good character (*husn al-khuluq*).

Al-Tabarani records that Ibn ʿUmar ﷺ relates that the Prophet ﷺ said:

> The miser (*shahih*) will not enter the Garden.

[66] Narrated by al-Tirmidhi, Abu Ya'la, al-Tabarani and al-Bayhaqi.

No, he will not enter the Garden, even if he is Muslim, and there is an extensive discussion about that. As for the disbeliever (*kafir*), his disbelief prevents him from *ever* entering the Garden. As for the stingy Muslim, he will not enter the Garden until he has been purified of his greed and miserliness. That will occur by being purified from his greed before his death. However, if he has not achieved purification up to that point, then he will suffer the perilous events of the hereafter and its horrors.[67]

If those events do not purify him, because of the greed being so deeply engrained in him, then he must be plunged into *Jahannam* to remove the rust of greed and its filthy sediments. Then he will be cleaned, perfumed and entered into the Garden—except if he obtains the *Shafa'at* (Intercession) of the master of creation, Prophet Muhammad ﷺ, because then he will obtain salvation and be saved [from all of that].

Truly the noblest creation of Allah is the Prophet ﷺ, the Supreme Intercessor (*shafi' al-a'zam*). That *is* who he is. This is our master, our protector, our beloved, the joy of our heart, the life of our souls, the Master, the Noblest, the Greatest *Habib*, our master Muhammad *Rasulullah*, Allah bless and give peace to him and his family, and bless us along with them, at every blink of an eye and every breath, commensurate to what the Knowledge of Allah encompasses, *amin!*

يا اكرم الخلق ما لي مَنْ الوذ به – سواك عند حلول الحادث العمم
هو الحبيب الذي ترجى شفاعته – لكل هول من الاهوال مقتحم

[67] That is to say, the interrogation in the grave by *Munkir* and *Nakir*, the agonizing waiting-period on the Plain of Gathering (*Hashr*) *before* the Day of Judgment, the weighing of deeds on the Scale (*Mizan*), traversing the Bridge over Hellfire, etc. [t]

O Noblest of Creation, what will happen to me? Who will I seek refuge in besides you

when the worldwide event comes to pass?

He is the Beloved (Habib) whose Intercession is hoped for

from every horror from the horrors

VERSE THIRTY-SIX

﴿وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُم بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ﴾

'Imagine' how many peoples We destroyed before them, who were far mightier than them. Then 'when the torment came,' they 'desperately' sought refuge in the land. 'But' was there any escape?

Meaning: Allah Most High has destroyed many generations before the disbelievers at the time of *Rasulullah* ﷺ, and they were significantly stronger and left greater vestiges in the earth.

Fanaqqabbu fil bilad (*they 'desperately' sought refuge in the land*), they habituated it and travelled therein, in order to expand their kingdom, and for trade and commerce to grow their wealth in order to brag and boast about it. They went through hell and high water to collect the ephemeral things of this world [i.e. wealth and status], however there was no escape for them from Allah. There was no safe haven to which they could flee when death or the punishment of Allah visited them. This verse contains a threat to those living *today* who reject the Messenger of Allah ﷺ. It urges them to learn a lesson from the disbelievers before them: namely, look at what happened to them *in the end* when they denied their messengers and what

they brought. Yes, their end was utter destruction!

The Arabic word *qarn* [literally meaning *associated to, linked to, related to*] refers to *a generation of people* because they are linked to a particular era in time. It bears a derivative meaning which links one thing to another. Scholars differ over the duration of this period of time, some say 120 years, some say 100 years, while some say 80 years, etc. However, most scholars say 100 years. This is substantiated by the hadith of the Prophet ﷺ said:

> Indeed, Allah Most High will certainly send to this *umma* at the beginning of every century (*qarn*, i.e. 100 years) someone who will renew the presentation of its religion.

This hadith was recorded in Abu Dawud's *Sunan* and others, via Abu Hurayra ﷺ.

VERSE THIRTY-SEVEN

﴿إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

Surely in this is a reminder for whoever has a 'mindful' heart and lends an attentive ear.

Meaning: Without doubt, the proofs, admonitions, and lessons mentioned in this sura are a profound reminder for one with a living heart (*qalb*). Here, the word *qalb* (*heart*) refers to the spiritual heart (*qalb ruhani*; i.e. your *iman*).

We mention this because the word *qalb* (heart) can be applied to the physical heart that pumps blood and is located on the left side of the chest. Within this physical heart is the

imperceptible spiritual heart (*qalb ruhani latif*) which is called the Lordly secret (*al-latifa al-rabbaniya*). It is located in the physical heart and has a strong connection to the soul (*ruh*).

And it is by [the cultivation of] this Lordly secret (*latifa*) that the human being truly becomes human. It is the place of true comprehension, knowledge, and where inspiration is received.

The *qalb* (heart), with this meaning, is what is intended in this *ayat* and countless other *ayats* in the Quran.

﴿إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

Surely in this is a reminder for whoever has a 'mindful' heart and lends an attentive ear. (Qaf 50:37)

The spiritual heart is the locus of receptivity and contemplation, and this heart possesses features exclusive to it and a variety of functions. I will mention some of them, and those functions and features are the noblest of functions. In fact, they ultimately control the limbs.

SEVENTEEN FUNCTIONS OF THE HEART

Function One

The heart is the locus of reason (*ta'aqqul*), as Allah says:

﴿فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا﴾

so their hearts may reason (Hajj 22:46)

It is also the locus of contemplation (*tafakkur*) and receptivity to reminders, as Allah says:

﴿إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

Surely in this is a reminder for whoever has a ʿmindfulʾ heart and lends an attentive ear. (Qaf 50:37)

Function Two

The heart is the locus of *iman* (faith), as Allah says:

﴿لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ۚ أُولَٰئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَٰئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾

You will never find a people who ʿtrulyʾ believe in Allah and the Last Day loyal to those who defy Allah and His Messenger, even if they were their parents, children, siblings, or extended family. For those ʿbelieversʾ, Allah has instilled faith in their hearts and strengthened them with a spirit from Him. He will admit them into Gardens under which rivers flow, to stay there forever. Allah is pleased with them and they are pleased with Him. They are the party of Allah. Indeed, Allah's party is bound to succeed. (Mujadila (58:22)

Function Three

The *qalb* (heart) is a mighty, noble book that Allah Most High has ennobled by engraving *iman* upon it. He adorned it, illumined it, and instilled deep passion (*'ishq*) therein. And since the heart is the chief of the limbs and the body's noblest component, Allah Most High has made it the locus of *iman* in Him *Subhanahu wa ta'ala*.

Function Four

The *qalb* is a shining glass that contains the light of *iman*, Allah states:

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ نُورٍ ۗ﴾

Allah is the Light of the heavens and the earth. His light is like a niche (mishkat) in which there is a lamp (misbah), the lamp is in a crystal, the crystal is like a shining star, lit from ʿthe oil ofʾ a blessed olive tree, ʿlocatedʾ neither to the east nor the west, whose oil would almost glow, even without being touched by fire. Light upon light! (Nur 24:35)

So *iman* in the heart is a light (*nur*) from Allah Most High, as the Prophet ﷺ said:

ان الله خلق الخلق في ظلمة، ثم القى عليهم من نوره، فمن اصابه من ذلك النور اهتدى، ومن اخطأه ضلّ

Indeed, Allah created creation in darkness, then he cast His *Nur* (Light) upon them. So whoever receives some of that *Nur* will be guided, and whoever does not will be misguided.[68]

So those who expose themselves to [i.e. seek out] the *Nur* of Allah will become illumined by His *Nur* and they will obtain gnosis of Him.

The lamp (*misbah*) refers to *iman* which Allah places into the heart, and the glass (*zujaja*) refers to the *qalb* (heart), and the

[68] Narrated by al-Tirmidhi, Ahmad, and others.

niche (*mishkat*) refers to the vessel within the heart. I have explained this parable in my book *al-Su'ud* (The Ascension), so look there to find more details about this.

So *the heart* is the home of the gnosis of Allah (*ma'rifat Allah*), whereas *the masjids* are the homes for His worship. For this reason, after mentioning the heart, Allah mentions *the masjid* as in Sura al-Nur.[69]

Four Types of Hearts

The hadith of Abu Sa'id ﷺ relates that the Prophet ﷺ said:

> Hearts are of four types: 1) the pure heart like a shining lamp, 2) the covered heart whose cover is stuck to it, 3) the inverted heart, i.e. the upside-down heart, 4) the metal plated-heart.

Commentary

1) The pure heart (*qalb ajrad*) refers to the heart of the believer whose heart is filled with the *Nur* of Allah.

2) The covered heart (*qalb aghlaf*) refers to the heart of the disbeliever (*kafir*).

3) The inverted heart (*qalb mankus*) refers to the heart of the hypocrite (*munafiq*) who recognizes the truth then denies it.

4) The metal plated-heart (*qalb musaffah*) refers to a heart which contains both faith and hypocrisy (*iman wa nifaq*). The example of the *iman* in that heart is like a vegetable that is nourished

[69] The following verse states:

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ﴾

'That light shines' through houses 'of worship' which Allah has ordered to be raised, and where His Name is mentioned. He is glorified there morning and evening. (Nur 24:36)

with fresh water, and the example of the hypocrisy therein is like an abscess[70] which is nourished with blood and pus. Whichever of the two substances dominates the other, dominates the entire heart. If the fresh water [i.e. *iman*] dominates, then the heart becomes pure and rectified, but if the blood and pus [i.e. *nifaq*] dominates, it becomes foul and corrupted.

Function Five

The heart is the home of divine love and gnosis, wherein Allah manifests His Lights and Secrets *Subhanahu wa ta'ala*. And so, the hearts of the *awliya'* (saints) are the lamps of guidance.

The hadith of Mu'adh ﷺ relates that the Prophet ﷺ said:

> The slightest ostentation (*riya'*) is polytheism (*shirk*). Whoever shows enmity to the *awliya'* of Allah (the saints of Allah) has declared war against Allah. Indeed, Allah Most High loves the pious, Godfearing, obscure servants, who, if they are absent are not missed, and if they are present are not noticed. Their hearts are lamps of guidance. They emerge from every dusty, dark-skinned people.[71]

Function Six

The heart of the believer is generous, always doing good and sharing beautiful fruits.

Abu Hurayra ﷺ relates that the Prophet ﷺ said:

لا تسموا العنب الكرم، الكرم قلب المؤمن

> Do not call grapes *karam* (generosity). *Karam* (generosity) refers to the heart of the believer.[72]

The heart of the believer has the most right to be called *karam*

[70] An abscess refers to a boil or a sore. [t]

[71] Narrated by Ibn Majah, al-Bayhaqi, and al-Hakim authenticated it.

[72] Narrated by al-Bukhari in *Adab al-Mufrad* and al-Bayhaqi.

(generous) because his goodness is greater, and his benefit is vaster than the *karam* (generosity) of grapes.

> Truly, the *iman* that is sown in the heart of the believer bears nothing but goodness and benefit—whether it be his words, deeds, states and interactions—benefitting people and the land, creating prosperity for this world and the next.

Function Seven

The hearts of the pious are vessels which Allah fills with gnosis (*ma'rifa*) of Him. It refers to vessels filled with the *nur* of *iman*, the love of Allah and His Messenger ﷺ.

Al-Tabarani records with a good chain of narration from Abu 'Uyayna al-Khawlani ﷺ relates that the Prophet ﷺ said:

> ان لله تعالى آنيةً من اهل الارض، وآنيةُ ربكم قلوب عباده الصالحين، واحبُّها الى الله الينها وارقّها

> Indeed, Allah Most High has vessels among the people of the earth. The vessels of your Lord are the hearts of His pious servants, and the most beloved of them to Allah are the softest and most tender of them.

Ibn 'Amr ﷺ relates that the Prophet ﷺ said:

> القلوب اوعية، وبعضها اوعى من بعض، فاذا سالتم الله عز وجل، ايها الناس، فاسالوه وانتم موقنون بالاجابة. فان الله تعالى لا يستجيب لعبد دعاءً عن ظهر قلب غافل

> The hearts are vessels; some have more understanding than others. So when you ask Allah Most High, O people, then ask Him while you are entirely convinced that He will answer you, because Allah Most High does not answer

> the supplication of His servant who mindlessly parrots the words [of supplication] from memory.[73]

Function Eight

The heart is the gazing-point of Allah to His creation.

Since our master Muhammad ﷺ is *the heart of creation*, Allah mentioned him in *the heart of the Quran*, as Allah says:

﴿يس – وَالْقُرْآنِ الْحَكِيمِ – إِنَّكَ لَمِنَ الْمُرْسَلِينَ﴾

Ya-Sin. By the Quran, rich in wisdom! You ˹O Prophet˺ are truly one of the messengers. (Yasin 36:1-3)

Hadith states:

> ان لكل شيء قلبا وقلب القران يس، ومن قراها كتب الله تعالى له بقراءتها قراءة القران عشر مرات دون يس

> Indeed, everything has a heart, and the heart of the Quran is Yasin. Whoever recites it, Allah Most High records by that recitation 10 full recitations of the Quran for him—except *Yasin*. (*Al-Tirmidhi*)

Imam Muslim, Ahmad and others record that, Abu Hurayra ﷺ relates that the Prophet ﷺ said—excerpted from a long hadith:

> ان الله لا ينظر الى صوركم واموالكم، ولكن ينظر الى قلوبكم واعمالكم

> Indeed, Allah does not look to your appearances and your bodies. Rather, He looks to your hearts and your deeds.

[73] Narrated by Ahmad with a good chain of narration (*isnad*).

Another narration has it:

ان الله تعالى لا ينظر الى صوركم واموالكم، ولكن ينظر الى قلوبكم واعمالكم. التقوى ههنا — ويشير الى صدره الشريف ثلاث مرات

Indeed, Allah Most High does not look to your appearances nor your wealth. Rather, He looks to your hearts and your deeds. *Taqwa* (Godfearingness) is here—and the Prophet ﷺ pointed to his blessed heart thrice. (*hadith*)

The source of all *taqwa* is the blessed heart of the Prophet ﷺ. He possesses the most *taqwa* in the entire world. Hence, the font of *taqwa* of every human being is *his heart* ﷺ. Al-Tabarani records that Anas ﷺ relates that the Prophet ﷺ said:

لكل شيء معدن، ومعدن التقوى قلوب العارفين

Every thing has a mine, and the mine of *taqwa* is the hearts of the gnostics (*'arifin*).

Function Nine

The heart is the home of love and hate. The heart attains nobility by love which pleases Allah and His Messenger ﷺ. This occurs when the heart has been filled with love of Allah and His Messenger ﷺ, and love for those people who love Allah and His Messenger ﷺ. Al-Bukhari and Muslim records that Anas ﷺ relates that the Prophet ﷺ said:

Three traits of an individual will enable him to taste the sweetness of *iman* (*halawat al-iman*): 1) that Allah and His Messenger are more beloved to him than everything else, 2) to love someone, and not love him for anything other than the sake of Allah, and 3) to despise returning to disbelief after Allah saved him from it just as he would despise being thrown into a fire.

The hadith recorded by al-Tirmidhi and al-Hakim relates that Ibn 'Abbas ﷺ relates that the Prophet ﷺ said:

احبُّوا الله لما يغذوكم به من نعمه، واحبوني لحب الله ايّاي، واحبوا اهل بيتي بحبي

Love Allah because of the blessings He nourishes you with, and love me because of your love for Allah, and love *Ahl al-Bayt* (my family) because of your love for me.

And in the sermon (*khutba*) of the Prophet ﷺ, as mentioned in al-Bayhaqi:

احبوا الله من كل قلوبكم ولا يملُّوا ذكره

Love Allah with all of your hearts and do not tire in remembering Him.

Function Ten

The heart is the locus of the fear of Allah (*wajal*) and the locus of submissiveness (*khushu'*) before Allah Most High.

Allah says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ﴾

The 'true' believers are only those whose hearts tremble at the remembrance of Allah, whose faith increases when His revelations are recited to them, and who put their trust in their Lord. (Anfal 8:2)

Allah says:

﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ﴾

Has the time not yet come for believers' hearts to be humbled at the remembrance of Allah and what has been revealed of the truth, and not be like those given the Scripture before—˹those˺ who were spoiled for so long that their hearts became hardened. And many of them are ˹still˺ rebellious. (Hadid 57:16)

So the heart of a true Muslim is not only humbled from fear of rebuke from Allah *ta'ala*. But rather, the way of a true Muslim is for one's heart to become humbled due to the Remembrance of Allah (*dhikrullah*): for instance, the recitation of Quran, the hadith of the Prophet ﷺ, and from any formula of *dhikrullah*, such as: *la illaha illa Allah, subhanallah, alhamdulilah, Allahu akbar,* and from prayers upon the Prophet *salla Allahu 'alayhi wa sallam*.

Protection is sought from a heart that does not become humble due to hard heartedness, because a hard heart is distant from Allah Most High. The cause of its hardness is harboring long hopes (*tul al-amal*) in this world and its attachment to the trinkets of this life, because the love of this world (*hub al-dunya*) is the root of all sin. Your love for a thing blinds and deafens, so the heart, in turn, can become blind and deaf to the truth and accepting it.

We ask Allah Most High for protection from a heart that is not humble, knowledge that is not implemented, supplications that are not answered, and a stomach that is never satiated, just as the Prophet ﷺ sought refuge from that in its entirety!

Function Eleven

The heart is the landing-pad of tranquility (*sakina*) descending from Allah Most High.

Tranquility (*sakina*) is a light from Allah Most High which He casts into the heart of His believing servant, whereby the heart attains serenity after distress, the soul achieves calmness, and the heart is expanded. Allah says:

﴿هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَّعَ إِيمَانِهِمْ ۗ﴾

He is the One Who sent down serenity upon the hearts of the believers so that they may add even more faith onto their faith. (Anfal 8:4)

So when the Quran is recited, *sakina* (tranquility) descends, *iman* increases, and the *nur* of the heart is strengthened.

Imam Muslim has it that Abu Hurayra ﷺ relates at the end of a lengthy hadith:

وما اجتمع قوم في بيت من بيوت الله تعالى يتلون كتابه ويتدارسون بنهم: الا نزلت عليهم السكينة، وغشيتهم الرحمة، وحفتهم الملائكة، وذكرهم الله فيمن عنده — ومن بطا به عمله لم يسرع به نسبه

No people gather in any masjid from the *masajid* of Allah Most High, reciting His Book and studying it among themselves, except that tranquility (*sakina*) will descend unto them, mercy (*rahma*) will envelope them, the angels will surround them, and Allah Most High will mention them to those around Him. And whoever's deeds impede him, his lineage will not advance him.

So the gatherings of Quran and the gatherings of hadith of the

Prophet ﷺ are the landing-pads of *sakina* (tranquility) from Allah Most High, the gathering places of the angels who surround the reciters with their wings. The same applies to the gatherings of sacred knowledge (Sharia) which are predicated upon: *qal Allah wa qal Rasulullah salla Allahu 'alayhi wa Alihi wa sallam* (Allah says and His Messenger ﷺ said).

May Allah have mercy upon Imam al-Shafi'i who said:

العلم، قال الله قال رسوله – قال الصحابي، ليس خلف فيه

Real knowledge is what Allah said and what His Messenger said

And what a Companion said – nothing beyond that

And Imam al-Shafi'i also said:

كل العلوم سوى القران مشغلة – الا الحديث والا الفقه في الدين

فالعلم ما قيل فيه قال حدثنا – وما سوى ذاك وسواس الشياطين

Every science besides the Quran is simply a distraction

except hadith and except a sound understanding of fiqh

So real knowledge is what is stated therein of: 'he narrated to us'

All else is but the whisperings of devils

So philosophical sciences are based upon ideological theories, not proof from the Book and the Sunna, so they are rejected and hurled back unto their advocates.

So in relation to *Allah said and the Messenger of Allah said* ﷺ, it is impermissible to say, as a so-called counter to that: '*but so-and-so said*' or '*the philosophers have said*' or '*but the wise say...*'.

The Speech of Allah *ta'ala* supersedes the wisdom of every wise one because Allah has unlimited Wisdom (*hikma mutlaq*) which has no end, and He grants wisdom to whomever He wills, and Allah Most High has revealed unto our master Mu-

hammad ﷺ the Book and the *hikma* [the Sunna]. He taught him ﷺ sciences which he knew not and cannot be enumerated by anyone besides Allah, since He is the One who granted that to him. So He is the ultimate source of every opinion and theory, and every idea, understanding and knowledge. So for this reason, the early scholars said:

لا خير فيما الفلّ – اوله وآخره سفه

No good is there in philosophy – its beginning and ending is folly

The poet also said:

قل لمن يدَّعي في العلم فلسفة – عرفت شيئا وغابت عنك اشياء

Say to he who claims to have knowledge by learning philosophy

You know some things, but you have missed a great deal

A man said to Ibn 'Umar رضي الله عنه: "It would have been better for you to not kiss the Black Stone and simply gesture to it with your hands from afar, rather than exhausting yourself by entering the packed crowds and kissing it."

Ibn 'Umar queried him: "Where are you from?"

The man said: "From Yemen."

Ibn 'Umar said: "Leave these words in Yemen and leave us be, because the Prophet ﷺ definitely kissed it, therefore I must kiss it."

So the nature of the Companions رضي الله عنهم was emulation the Prophet ﷺ and abandoning desires and opinions.

Function Twelve

Rectification of the heart leads to rectification of the body, both physically and in meaning, whereas corruption of the heart leads to corruption of the body, both physically and in meaning.

Al-Bukhari and Muslim records that al-Nu'man b. Bashir ﷺ relates that the Prophet ﷺ said:

> The permissible (*halal*) is clear and the prohibited (*haram*) is clear, but between them are ambigious issues which many people do not know. So whoever avoids the ambigious issues has safeguarded his *din* (religious practice) and his dignity, and whoever falls into the ambigious issues falls into *haram*, like a shepherd tending his flock around a secured boundary; his transgressing the boundary is highly probable. Listen! Indeed, every King has boundaries. Listen! Indeed, the boundaries of Allah on His earth are His prohibitions. Listen! Indeed, in the body is a lump of flesh. If it is sound the entire body will be sound, and if it is corrupt the entire body will be corrupt. Listen! It is the heart!

Function Thirteen

The heart possesses certain senses and faculties of hearing, seeing, tasting and smelling, in terms of it spiritual comprehension and sensing. So the believers are people of profound insight of the heart (*basira qalibiya*), and tastes [i.e. experiences] and ecstasies of the heart (*mawajid qalbiyya*).

Allah says:

﴿قَدْ جَاءَكُم بَصَائِرُ مِن رَّبِّكُمْ ۖ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ ۖ وَمَنْ عَمِيَ فَعَلَيْهَا ۚ وَمَا أَنَا عَلَيْكُم بِحَفِيظٍ﴾

Indeed, there have come to you insights (basira) from your Lord. So whoever chooses to see, it is for their own good. But whoever chooses to be blind, it is to their own loss. And I am not a keeper over you. (An 'am 6:104)

Allah says:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا﴾

Do they not then reflect on the Quran? Or are there locks upon their hearts? (Muhammad 47:24)

So the Quran brought *basira* (spiritual insight), and those hearts which are ready to it perceive its *basira* perceive it. However, some hearts are blind to it and arrogant to it, so they are led astray. Allah says:

﴿أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَا﴾

Do they not then reflect on the Quran? Or are there locks upon their hearts? (Muhammad 47:24)

Anas ﷺ relates that the Prophet ﷺ said:

> The sweetness of *iman* will be tasted by one who is pleased with Allah Most High as his Lord, with Islam as his religion, and with Muhammad ﷺ as his Prophet and Messenger. (*Agreed upon by al-Bukhari and Muslim*)

This is the taste of *iman* in the heart. The Prophet ﷺ also said:

> Three traits, whoever possesses them, will enable one to taste the sweetness of *iman*: 1) for Allah and His Messenger to be more beloved to him than everything else, 2) to love someone, and not love them for any reason but for the sake of Allah, and 3) to hate returning to disbelief (*kufr*) after Allah saved him from it as much as one hates being thrown into a fire. (*Agreed upon by al-Bukhari and Muslim*)

So there are feelings of ecstasies in the heart which provide a sweetness to the believer's heart and shower him with amazing grace.

As for the disbelievers, Allah says about them:

﴿صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ﴾

'They are wilfully ` deaf, dumb and blind so they have no understanding. (Baqara 2:171)

They have deaf, dumb, and blind hearts – and we ask Allah protection from that!

Function Fourteen

Those with a Godfearing heart are among the best of people to Allah.

ʿAbdullah b. ʿAmr ﷺ said: "O Messenger of Allah ﷺ, which of the people is best?"

He said: "Every *makhmum al-qalb* and truthful one."

They said: "We know what truthful ones are, but what is *makhmum al-qalb?*"

He ﷺ said: "It refers to the Godfearing, pure hearted individual (*taqi, naqi*) who is neither sinful nor oppressive, neither deceitful nor envious."[74]

The health of the heart related to the disease of envy and malice etc. is a matter of *iman*. None will enter the Garden save with a sound heart. Therefore, it is obligatory for the Muslim to be far removed from any hatred, envy, malice, and deceit.

Al-Tirmidhi records that Anas ﷺ relates that the Prophet ﷺ said:

[74] Hafiz al-Mundhiri said: "It was narrated by Ibn Majah with an authentic chain of narration, and al-Bayhaqi and others report a longer version than this."

> O my son, if you can enter the morning and evening with no hatred remaining in your heart, then do so, because that is from my sunna. And whoever loves my sunna loves me, and whoever loves me will be with me in the Garden.

Al-Hasan ﷺ relates that the Prophet ﷺ said:

> ان بدلاء امتي لم يدخلوا الجنة بكثرة صلاة ولا صيام و لاصدقة، لكن دخلوها ورحمة الله تعالى، وسخاوة الانفس، وسلامة الصدور

> Indeed, the saintly substitutes (*budala'*) of my umma will not enter the Garden by their abundance of salat, or fasting, or charity. Rather, they will enter it by the mercy of Allah *ta'ala*, by their generosity of soul, and having a clean heart.[75]

Moreover, Abu Dharr ﷺ relates in a *marfu'* report:[76]

> When Allah Most High desires good for a servant, He opens the lock of his heart for him and places therein certainty and honesty (*yaqin wa sidq*). He makes his heart a vessel for what enters it, and makes his heart pure, his tongue truthful, his manners upright, his ears attentive, and his eyes discerning. (*Abu Shaykh*)

Function Fifteen

The heart is either the locus of guidance and firmness (*huda wa thabat*), or deviance and misguidance (*zaygh wa dalal*).

[75] Hafiz al-Mundhiri said: Narrated by Ibn Abi Dunya in the book *al-Awliya'* in *mursal* form [i.e. attributed to a *Tabi'i* or Successor].

[76] A *marfu'* report refers to a report that has been attributed directly to the Prophet ﷺ. [t]

The *Sunan Collections* record, and this narration is from Ibn Mardaway, that ʿAisha relates that the Prophet ﷺ would always supplicate:

يا مقلب قلوب، ثبت قلبي على دينك

O Turner of hearts, make my heart firm upon Your religion!

I exclaimed: "O Messenger of Allah, how often I see you making this supplication!"

The Prophet ﷺ said: "There is not a single heart save it is between the two fingers of the *Rahman* (All-Merciful). When He wills to rectify it, He rectifies it. And when He wills to misguide it, He misguides it. Have you not heard His word?"

﴿رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً ۚ إِنَّكَ أَنتَ الْوَهَّابُ﴾

ʿThey say,ʾ "Our Lord! Do not let our hearts deviate after you have guided us. Grant us Your mercy. You are indeed the Giver ʿof all bounties ʾ. (Al-ʿImran 3:8)

This abovementioned hadith has been recorded from Umm Salama, Anas, and other Companions ﷺ in numerous versions. The poet has said:

ما سمي الانسان الا لنسيه — وما القلب الا انه يتقلب

Man was not named ʿinsanʾ except by his forgetfulness

Nor was the heart named ʿqalbʾ except by its constant turning

O Allah, make our hearts firm upon Your religion, because You said:

﴿يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ ۖ﴾

Allah makes the believers steadfast with the firm Word ʿof faithʾ in this worldly life and the Hereafter. (Ibrahim 14:27)

Function Sixteen

The heart is the locus of *iman* and its home.

The hadith of Ibn Masʿud ﷺ relates that the Prophet ﷺ said:

ان الامانة نزلت في جذر قلوب الرجال، ثم نزل القران، فعلموا من القران وعلموا من السنة

Indeed, the *amanat*[77] (the divine mission of Islam) [first] descended into the depths of the hearts of men, then Allah revealed the Quran. So they learned from the Quran[78] and they learned from the Sunna. (*Bukhari & Muslim*)

The word *amanat* here refers to *iman* and what it necessitates of words and deeds, of states and manners, and of fulfilling the duties owed to Allah and fulfilling the duties owed to creation.

Function Seventeen

A divine admonisher in the heart. This comes in the hadith of Imam Ahmad via al-Nawwas b. Samʿan ﷺ, which I have mentioned in its completest form in my *Tafsir of Sura al-Fatiha*, under the discussion of *al-sirat al-mustaqim* (the straight path).

Umm Salama ﷺ relates that the Prophet ﷺ said:

[77] This *amanat* refers to *taklif*, or in other words, moral accountability before Allah, and practicing, preserving, and teaching Islam to the next generation. [t]

[78] i.e. its various rulings.

When Allah desires good for a servant, He places an admonisher in his heart.

Another narration adds: *...an admonisher in his heart against his ego, commanding him and forbidding him.*

VERSE THIRTY-SEVEN

﴿إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

Surely in this is a reminder for whoever has a ʿmindfulʾ heart and lends an attentive ear.

This promise of Allah Most High is permanent, undeniably true, and a divine guarantee for those who desire to 1) benefit from the Quran, 2) inculcate the spirit of the Quran in their heart, and 3) to walk with the light of *iman*.

Indeed, the Quran is a mighty cure (*shifa'*) which heals the ailing, and is spiritual water to quench the thirsty. That is because hearts are of different types, and they are:

ANOTHER FOUR TYPES OF HEARTS

First Type of Heart

The first type: A heart that is awakened [to the hereafter], present and alive, and liberated from the shackles of desires and opinions dominating it. When the owner of such a heart hears the Speech of Allah, it will instantly be compelled to mindfulness, receive an admonition and flee from disobedience. Such a reverent heart will submit to Allah Most High, and perhaps, be compelled to begin crying, as Allah said:

﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۖ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

When they listen to what has been revealed to the Messenger, you see their eyes overflowing with tears for recognizing the truth. They say, "Our Lord! We believe, so count us among the witnesses. (Ma'ida 5:83)

Allah says:

﴿اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَن يَشَاءُ ۚ﴾

ʿIt isʾ Allah ʿWhoʾ has sent down the best message—a Book of perfect consistency and repeated lessons—which causes the skin ʿand heartsʾ of those who fear their Lord to tremble, then their skin and hearts soften at the mention of ʿthe mercy ofʾ Allah. That is the guidance of Allah, through which He guides whoever He wills. (Zumar 39:23)

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ ، وَعَافِنَا فِيمَنْ عَافَيْتَ ، وَتَوَلَّنَا فِيمَنْ تَوَلَّيْتَ ، وَبَارِكْ لَنَا فِيمَا أَعْطَيْتَ ، وَقِنَا شَرَّ مَا قَضَيْتَ ، إِنَّكَ تَقْضِي وَلا يُقْضَى عَلَيْكَ ، وَإِنَّهُ لا يَذِلُّ مَنْ وَالَيْتَ، ولا يعزُّ من عاديت، تَبَارَكْتَ وَتَعَالَيْتَ، فلك الحمد على ما قضيت، استغفرك اللهم واتوب اليك

O Allah, guide us with You have guided, grant us well-being with those You have granted well-being, take special care of us like those You have taken special care of, and

bless us with those You have blessed, and protect us from the evil You have decreed. Indeed, You issue decrees and none can override Your Decree. None who allies with You is disgraced, and none who adopts enmity towards You is ennobled. So to You belongs all praise for what You have decreed. I seek Your Forgiveness, O Allah, and repent to You!

Second Type of Heart

The second type: A heart that is heedless and neglectful, yet scolds its owner saying: pay heed and pay attention to what you are hearing and what is being recited unto you, and witness it with your heart. In other words, make your heart present and do not let it wander mindlessly, heedlessly. This in turn will definitely cause it to attain guidance and absorb the reminders and benefit. That is because the ability to impact something depends on *what is delivering the impact* and *the locus of receptivity*, and the pre-requisite for obtaining benefit is to remove any obstacles which block the locus of receptivity, in this case, the heart.

The aforesaid Quranic verse contains wise, compelling principles whose details require several large pages to expound upon. But to summarize: the Quran came with succinct, inimitable expressions.

So when *the recitation of the Quran* is presented to *a living heart*,[79] and the pre-requisite to obtain benefit has been fulfilled, namely, *paying full attention*,[80] then and only then will one will obtain benefit from the Quran and its admonitions. This is a bulletproof recipe from the Lord of the Worlds, and who is

[79] Shaykh Abdullah further elucidates, saying: "...or even a heedless heart when its owner compels it to be present."

[80] Shaykh Abdullah also elucidates, saying: "i.e. removing any obstacles to that, such as the busyness of the heart, its heedlessness,

more truthful than Allah?

O Allah, open the locks on our hearts by your *dhikr* (remembrance), and complete Your Blessings upon us by Your Bounty, and make us from Your righteous servants!

Third Type of Heart

The third type: The hard heart which avoids listening to the Quran, constantly evading it. Rather, it abhors listening to it. Allah says:

﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ﴾

The disbelievers advised ˹one another˺, "Do not listen to this Quran but drown it out so that you may prevail." (Fussilat 41:26)

So they themselves turn away, and constantly clamor in order to confuse others who actually want to listen. Allah says:

﴿وَإِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَنَّ فِي أُذُنَيْهِ وَقْرًا ۖ فَبَشِّرْهُ بِعَذَابٍ أَلِيمٍ﴾

Whenever Our revelations are recited to them, they turn away in arrogance as if they did not hear them, as if there is deafness in their ears. So give them good news ˹O Prophet˺ of a painful punishment. (Luqman 31:7)

So those people, even if they *do* hear the Quran, nevertheless, their hearts are too pre-occupied, averse, and arrogant to even listen. So they leave as if they never heard a thing. Allah says:

its distraction from listening and from contemplating the meanings of the words, and from being distracted from focusing on anything else."

﴿وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِندِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا ۚ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ – وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ﴾

There are some of them who listen to you ˊO Prophetˋ, but when they depart from you, they say ˊmockinglyˋ to those ˊbelieversˋ gifted with knowledge, "What did he just say?" These are the ones whose hearts Allah has sealed and who ˊonlyˋ follow their desires. As for those who are ˊrightlyˋ guided, He increases them in guidance and blesses them with righteousness. (Muhammad 47:16)

Fourth Type of Heart

The fourth type: When the aforementioned evil state becomes engrained in a person regarding their aversion to listening to the Quran, their busyness with other pre-occupations and desires, and their arrogance towards listening to the Speech of Allah, and such a state persists for an extended period of time, then the seal of disbelief (*kufr*) will be stamped on his heart. Allah says:

﴿سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِن يَرَوْا كُلَّ آيَةٍ لَّا يُؤْمِنُوا بِهَا وَإِن يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ۚ ذَٰلِكَ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ﴾

I will turn away from My signs those who act unjustly with arrogance in the land. And even if they were to see every sign, they still would not believe in them. If they see the Right Path, they will not take it. But if they see a crooked path, they will follow it. This is because they denied Our signs and were heedless of them. (A'raf 7:146)

Allah says:

﴿كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ﴾

This is how Allah seals the heart of every arrogant tyrant. (Ghafir 40:35)

Know, O intelligent reader, that the heart does not become alive except by the *nur* of *iman* (the light of faith), and the light of knowledge that descends from Allah Most High upon our master Muhammad *Rasulillah* ﷺ, which refers to the Book of Allah, the hadiths of the Prophet ﷺ, and wisdom which is derived from the Book and the Sunna poured forth from the heart of a believer who is constantly turning to Allah, and is sincere and illuminated. Allah says:

﴿اعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ﴾

Know that Allah revives the earth after its death. We have certainly made the signs clear for you so perhaps you will understand. (Hadid 57:17)

The learned scholar of the *umma* (*Hibr al-umma*), ʿAbdullah b. ʿAbbas ﷺ, said about the above verse:

> Allah Most High will soften the hearts after their hardening, so that He will make them humble and God-seeking. And He gives life to dead hearts with knowledge and wisdom just as we witness and know that He gives life to the dead earth by rain.

Meaning: This *ayat* draws the attention of the intelligent individual to the life of the hearts by this Quran and the Pro-

phetic wisdom because they descend from Allah. So just as Allah gives life to the earth by His sending of rain from the sky, likewise He gives life to the hearts by the *spiritual water* of the Quran and Prophetic revelation [i.e. the Sunna]. Whoever seeks to enliven his heart and his *taqwa*, wherein lies the true definition of life, then he must implement the Book of Allah and the hadith of His Messenger ﷺ! Allah says:

﴿وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ﴾

And so We have sent to you ˹O Prophet˺ a revelation by Our command.
(Shura 42:52)

So the Prophet ﷺ brought a mighty spirit (*ruh*) which brings life to the hearts and the souls.

Luqman the Wise ﷺ taught his son:

> O my son, sit with the *'ulama* (scholars) and sit close to them on your knees,[81] because Allah Most High gives life to the hearts by the *nur* (light) of wisdom just as the earth is given life by rain.

The Prophet ﷺ frequently said in the openings of his *khutbas* (sermons):

> To proceed: Indeed, the most truthful speech is the Book of Allah, and the best guidance is the guidance of Muhammad ﷺ, and the worst affairs are novel, and every novel affair is an innovation, and every innovation is misguidance, and every misguidance will be in the Fire. (*Muslim & others*)

[81] Sitting on your knees with respect, like the *tashahud* position in salat, is the most respectful position of sitting, and thus the most effective way to obtain spiritual benefit. [t]

Al-Tirmidhi records that the Commander of the Believers (*Amir al-Mu'minin*), ʿAli b. Abu Talib (may Allah ennoble his mention) relates that the Prophet ﷺ said:

> The Book of Allah Most High (*Kitabullahi ta'ala*): It contains news of what came before you, foretells what will come after you, and judges what happens between you. It is the Definitive Judgment, not mere folly. Whoever abandons it among the tyrants, Allah will break his back. And whoever seeks guidance elsewhere, Allah will misguide him. It is the Unbreakable Rope of Allah. It is the Wise Reminder of Allah. It is the Straight Path. It is that which desires (*hawa'*) cannot deviate, tongues cannot [manipulate it to] create confusion by it, nor becomes unappealing by constant repetition. The scholars are never satiated by it and its wonders never cease. It is that which the jinn did not finish listening to except they said: "*Certainly, we have heard a wonderous scripture guiding to right-guidance, so we believed in it!*" (*Jinn 72:1-2*)

VERSE THIRTY-EIGHT

﴿وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ﴾

Indeed, We created the heavens and the earth and everything in between in six days, and We were not ˹even˺ touched with fatigue.

This is another proof of the Power (*Qudrat*) of Allah for the Resurrection and restoring life to creation on the Day of Judgment. In contradistinction to the disbelievers who deny it and believe it to be far-fetched, as Allah mentioned at the beginning of Sura Qaf (verse #2).

Allah explained that He created that which is far great-

er than man, and theoretically more difficult to create than man, which refers to creating the heavens and the earth and everything between them of planets and stars, oceans and mountains, and all the other vast worlds which are incredibly numerous. And all those things were created in six days as measured in human terms (i.e. our days), and despite that, neither fatigue nor exhaustion ever touched Him, because His Power has no end. Neither does His Power have a beginning and an ending like on a continuum. Rather, it is Beginningless (*Qadim*).

He, in fact, has always been sustaining the heavens and the earth and everything between them in regards to their existence *and* subsistence (*iyjad wa imdad*). He, by His Power, prevents the heavens and earth from disappearing. And He, by His Power, is powering all the movements of the planets and stars. And He, by His Power, is creating countless worlds between the heavens and earth such as that of the jinn and man, and various types of animals, birds, and trees. Allah powers the oceans, such that they remain as they are[82] and do not decrease despite the large amount of water they cast upon the shores. So the oceans have not decreased over the passage of time until Allah will decree that.

And in this way, Allah's *Qudrat* (Power) manifests itself in the heavens and earth and everything between them, and He is unaffected by exhaustion and fatigue.

In this verse, Allah's word *fi sittati ayyamin* (in six days) brings attention to *the rapidity* of bringing everything into existence and creating the heavens and earth and everything between them. So the heavens were created in two days, the earth in two days, and everything between them in two days, and that totals six days. However, in each moment of these days, Allah

[82] i.e. in terms of water levels. [t]

creates, advances the stages of creation, and develops them from one state to another, from one stage to another, until it came to be what it is now.

Creation refers to the seven heavens and seven earths, and everything in between them of planets and stars, suns and moons, the mountains and the oceans and all other things. Allah has not ceased developing them, advancing their stages and bringing them into existence, as well as providing it subsistence, because creation is in dire need of these resources for their sustainment. Not even for the blink of an eye or less can they do without it. Rather, they are in complete and utter dependency on Allah to say *Kun!* (Be!) in order to remain alive. Hence, they—at every second—are in desperate need of their Sustainer with a type of helplessness that is intrinsically woven into the fabric of their DNA. This is because they do not control their own existence. Rather, their existence is merely contingent and actually emanates from an Entity whose existence is necessary [i.e. Allah].

So an entity with a contingent existence, when all's said and done, has no abiding attribute except non-existence (*'adam*), whereas its existence is wholly dependent upon the Entity of Necessary Existence [i.e. Allah]. Thus, a contingent entity depends upon another entity and is not self-subsisting. Meaning, if the Necessary Existence [*Wajib al-Wujud*, i.e. Allah] does not grant him existence, the contingent entity will not exist in the first place. This is different than, and in contradistinction to, something whose existence is impossible[83]—as I have explained in several places in my books—because its non-existence is necessary because of the impossibility of its very existence.

Allah says at the end of the verse under discussion:

[83] An example of an impossibility is a squared-circle. [t]

﴿وَمَا مَسَّنَا مِن لُّغُوبٍ﴾

and We were not ˊeven ˋ touched with fatigue.

This informs us about the swiftness in which creation was created. There is an Arabic adage about worldly travels that states: "I traversed vast distances in only a few hours, yet I was not the least fatigued." Here, the speaker means to indicate the rapidity of his travel and the perfection of his strength, and that he travelled a far distance in a short time without any fatigue.

Regarding Allah's word: *wa ma massana min lughub* (*and We were not ˊeven ˋ touched with fatigue.*) the meaning of the word *lughub* returns to it original meaning, i.e. fatigue. It also appears in the indefinite form (*nakira*), and here the indefinite form refers to the smallest possible amount of fatigue (*tankir li al-tahqir*). The Arabic word *min* contains emphasis and strength for the negation of *any lughub whatsoever*. The verse means: By His Nature, Allah Most High is not effected by fatigue, nor is that even conceivable for Him because He possesses Unlimited Power. Allah says:

﴿مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ﴾

The creation and resurrection of you ˊall ˋ is as simple ˊfor Him ˋ as that of a single soul. (Luqman 31:28)

VERSE THIRTY-NINE

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

So be patient ˊO Prophet ˋ with what they say. And glorify the

praises of your Lord before sunrise and before sunset. (Qaf 50:39)

This contains consolement (*tasliya*) for the Messenger of Allah ﷺ to lighten his burden. The verse means: Be patient with those who disbelieve in and deny what you brought them, and what you informed them of regarding the Resurrection, *iman* and the hereafter. Leave their affair to Allah Most High because their reckoning is with Him, and He is watching them like a hawk. They cannot incapacitate Him in this world or the next. Allah says:

﴿فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ﴾

So, ˊcontinue to ˋ remind ˊall, O Prophet ˋ, for your duty is only to remind. (Ghashiya 88:21)

Allah says:

﴿إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ﴾

Your duty is only to deliver ˊthe message ˋ. (Shura 42:48)

Allah says:

﴿وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا﴾

Be patient ˊO Prophet ˋ with what they say, and depart from them courteously. (Muzzammil 73:10)

Another noteworthy point of attention in verse 39 of Sura Qaf:

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

So be patient ˊO Prophet ˋ with what they say. And glorify the praises of your Lord before sunrise and before sunset.

Allah's words: *Before sunrise and before sunset* refers to Salat al-Fajr and Salat al-ʿAsr, as indicated in the hadith of al-Bukhari and Muslim via Jarir b. ʿAbdullah ﷺ who relates that one night, the Prophet ﷺ looked to the moon and said:

انكم سترون ربكم عيانا كما ترون هذا القمر الطالع في الافق
هل تضامون في رؤيته فان استطعتم ان لا تغلبوا على صلاة
قبل طلوع الشمس وقبل غروبها فافعلوا

Indeed, you will gaze upon your Lord with your eyes just as you gaze upon this brilliant moon in the sky. Do you jostle each other to see it? So if you can avoid being distracted from salat before the rising of the sun [by sleep] and before its setting [by preoccupation], then do so. Then he recited:

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ
الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

So be patient ˊO Prophet ˋ with what they say. And glorify the praises of your Lord before sunrise and before sunset. (Qaf 50:39)

VERSE FORTY

﴿وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ﴾

And glorify Him during part of the night and after the prayers.

Meaning: pray to Him in *qiyam al-layl* (night vigil).

And regarding Allah's word: *wa adbar al-sujud* (*...and after the prayers...*), ʿAbdullah b. ʿAbbas ﷺ comments on this, saying:

This refers to *Tasbih al-Fatimi* after the five ritual salats.

This interpretation is indicated in the following hadith of al-Bukhari and Muslim, as narrated by Abu Hurayra ﷺ who relates that a group of poor *Muhajirin* (Meccan Migrants) came to the Prophet ﷺ and said:

O Messenger of Allah, the affluent Muslims have obtained all the high ranks and everlasting blessings.

The Prophet ﷺ queried: "And how is that?"

They said: "They pray as we pray and fast as we fast, but they give charity and we don't, and they free slaves and we don't."

The Prophet ﷺ said: "Should I not teach you something that, were you to do it, will cause you outstrip those coming after you, and none will be better than you save those who does more than you? Glorify, praise and magnify Allah after every salat 33 times [each]." (i.e. say *Subhanallah 33 times, alhamdulilah 33 times, Allahu akbar 33 times*)

They said: "O Messenger of Allah, our wealthy Muslim brothers have heard what we are doing, and so they are doing the same."

He ﷺ said: "That is the bounty of Allah. He grants it to whomsoever He pleases."

Hadith states:

Mighty words that will not leave its reciter with a loss when he recites it after every salat: 33 *Subhanallah's*, 33 *Alhamdulilah's*, 34 *Allahu Akbar's*. (*Al-Tirmidhi & others via Ka'b b. 'Ujra* ﷺ)

There is another opinion about this verse: *wa adabar al-sujud* (...

and after the prayers.). This refers to two rakats performed after Salat al-Maghrib, and that has been narrated from a group of the Companions (*Sahaba*) and their Successors, the *Tabi'in*, also.

Allah says:

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

So be patient ˹O Prophet˺ with what they say. And glorify the praises of your Lord before sunrise and before sunset. (Qaf 50:39)

Singling-out these two salats, Salat al-Fajr and Salat al-'Asr, contains some important points:

THE IMPORTANCE OF SALAT AL-'ASR & SALAT AL-FAJR

First

Firstly: Guard their performance in their respective times because they are typically prayed late. As for Salat al-Fajr, it is missed by sleep, while Salat al-'Asr is due to busyness in the world and several activities and errands being packed into the end of the day. Often people are busy and so they miss performing those salats in their correct time—so avoid lateness.

Second

Secondly: Bring to mind the immense virtue of performing these two salats in their respective times because they are the gathering times of the Monitoring Angels, namely, the Angels of the Night and the Angels of the Day. This has been related in the hadith of Abu Hurayra ﷺ who relates that the Prophet ﷺ said:

> The Angels of the Day and the Angels of the Night take successive turns monitoring you and they gather at Salat al-Fajr and Salat al-'Asr. Then those who spent the night with you ascend and their Lord asks them, while He already knows about them: "How did you leave My servants?" They respond: "We left them while they were praying salat [i.e. Salat al-Fajr], and we came back to them while they were praying salat [i.e. Salat al-'Asr]." (*Bukhari & Muslim*)

So at Salat al-Fajr and Salat al-'Asr, the Angels of the Night and the Angels of the Day who have been assigned to man convene with each other and greet each other while alternating their shifts of monitoring the human being. Then the angels which hand over the monitoring of the human being to the next shift of angels ascend to the heavens, and Allah Most High asks them: "In what state have you left My servants?" (*hadith as related above*)

Third

Thirdly: Numerous Prophetic hadith-reports indicate the virtue of abundant *dhikr of Allah* during these two times, i.e. after Salat al-Fajr until sunrise, and after Salat al-'Asr until sunset. I will mention only some of these *ahadith*. Al-Tirmidhi records that Anas ﷺ relates that the Prophet ﷺ said:

> Whoever performs Fajr in congregation, then sits remembering Allah Most High until sunrise, then prays two rakats will earn the reward of [a complete] *'umra* and *hajj*: complete, complete!

Sahl ﷺ relates that the Prophet ﷺ said:

> Whoever sits in his place after performing Salat al-Fajr uttering only good [i.e. *dhikr*] until sunrise, then performs two rakats of Salat al-Duha will be forgiven for his sins,

and after the prayers.). This refers to two rakats performed after Salat al-Maghrib, and that has been narrated from a group of the Companions (*Sahaba*) and their Successors, the *Tabi'in*, also.

Allah says:

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾

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So at Salat al-Fajr and Salat al-'Asr, the Angels of the Night and the Angels of the Day who have been assigned to man convene with each other and greet each other while alternating their shifts of monitoring the human being. Then the angels which hand over the monitoring of the human being to the next shift of angels ascend to the heavens, and Allah Most High asks them: "In what state have you left My servants?" (*hadith as related above*)

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> Whoever sits in his place after performing Salat al-Fajr uttering only good [i.e. *dhikr*] until sunrise, then performs two rakats of Salat al-Duha will be forgiven for his sins,

even if they exceed the foam in the sea. (*Ahmad, Abu Dawud & others*)

Abu Dawud records that Anas ﷺ relates that the Prophet ﷺ said:

> For me to sit with people making *dhikr* of Allah Most High from Salat al-Fajr[84] until sunrise is more beloved to me than my freeing four slaves from the Children of Isma'il (i.e. the Arabs). And for me to sit with people making *dhikr* of Allah Most High from Salat al-'Asr until sunset is more beloved to me than my freeing four slaves from the Children of Isma'il.

VERSE FORTY-ONE

﴿وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ﴾

And listen! On the Day the caller will call out from a near place,

Allah commanded every listener to listen with his entire being to what He informs of regarding the horrors of the Rising (*qiyamat*), its events, and what will occur therein, and also to know what will happen, and for him to adopt safety measures against that. Hadith-reports state:

> When Allah Most High desires to gather creation and restore life to them and resurrect them from their graves, that is the Day that He will command an angel to call out from a location that is very close to creation, saying to them: "O decomposed bones, ripped skins and shredded hair! Indeed, Allah commands you to assemble for the Final Judgment" and another narration has it: "for the Final Reckoning."

[84] Literally *Salat al-Ghadat*. [t]

The 'caller-angel' refers to Archangel Israfil ﷺ (Raphael) as has been narrated in numerous reports. So let the wise individual be cautious and well-prepared for that Day. For that reason, Allah Most High commands humanity to listen intently with his entire being, out of consideration for that Day because it is a Weighty Day. The Day people will stand before the Lord of the Worlds.

O Allah, Your Mercy, Your Mercy, O Most Merciful of the Merciful! O Most Gracious, Most Merciful! Include us, by Your Mercy, with Your pious servants, because You said, and Your word is true:

﴿وَهُوَ يَتَوَلَّى الصَّالِحِينَ﴾

For He 'alone' protects the righteous. (A'raf 7:196)

VERSE FORTY-TWO

﴿يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ الْخُرُوجِ﴾

the Day all will hear the 'mighty' Blast in 'all' truth, that will be the Day of emergence 'from the graves'.

So they will hear the mighty Blast (*sayha*), all of them—even if there are those among them who used to deny this in the world. However, today, they will see and hear for themselves that the situation is real and an inescapable reality. This is because everything that Allah said would happen was true. It happened for a divine wisdom and its occurrence was never in any doubt.

VERSE FORTY-THREE

﴿إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ﴾

It is certainly We Who give life and cause death. And to Us is the final return.

Here, the Greatness of Allah and His Glory will manifest, as will His Power over all things, and that fact that it is He, and He alone, who gives life and causes death. None but Him. He is the One who will resurrect them and bring them to Him after their death and decomposition. This, after they had become dust, whereas no one else was able to do that, and no one assisted Him in that. Rather, Allah is the One, the Unique in His Essence, His Attributes and His Acts.

VERSE FORTY-FOUR

﴿يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ﴾

'Beware of' the Day the earth will split open, letting them rush forth. That will be an easy gathering for Us.

Indeed, Allah Most High will command the earth—when He wants to gather and assemble humanity for the Day of Assembly—to quickly empty out everything in its belly. It will swiftly obey the command of Allah Most High and render asunder for the people of the graves, and they will exit with speed. Allah says:

﴿إِذَا السَّمَاءُ انشَقَّتْ – وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ – وَإِذَا الْأَرْضُ مُدَّتْ – وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ – وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ﴾

When the sky bursts open, obeying its Lord as it must and when the earth is flattened out, and ejects 'all' its contents and becomes empty, obeying its Lord as it must, 'surely you will all be judged'. (Inshiqaq 84:1-5)

Meaning: It casts out everything in its belly of deceased people and empties itself from them all when it hears the command of its Lord to do so. It rightfully listens and obeys, fulfilling His command as quickly as possible. And in this momentous feat, the Magnificent Power of Allah will manifest.

KHASA'IS AL-NABI ﷺ: TRAITS EXCLUSIVE TO THE PROPHET ﷺ

Sahih Muslim records that Anas ﷺ relates, that the Prophet ﷺ said:

> I am the first person the earth will split open for...

This is one of the exclusive features (*khasa'is*) that Allah Most High has honoured the Prophet ﷺ with, i.e. him and *him alone*.

The following hadith is recorded by al-Tirmidhi and he declares it good, al-Tabarani, and al-Hakim and this wording is his: Ibn 'Umar ﷺ relates that the Prophet ﷺ said:

> I am the first person the earth will split open for, then Abu Bakr and 'Umar, then the inhabitants of *al-Baqi'*. They will be gathered with me. Then I will await the people of Mecca. (*hadith*)

Al-Tirmidhi records that Anas ﷺ relates that the Prophet ﷺ said:

> I will be the first of people to emerge when they will be resurrected. I will be their advocate when they come in their groups. I will be their giver of glad-tidings when they

despair, and the standard of praise (*liwa' al-hamd*) on that Day will be in my hand. And I am the noblest of the Children of Adam to my Lord and that is no boast.

Al-Tirmidhi records that Anas ﷺ relates that the Prophet ﷺ said:

I am the first person the earth will split open for, then I will be clothed with raiment from the raiment of the Garden. Then I will I stand on the right side of the Throne. No one in creation will stand in that position but me.

VERSE FORTY-FIVE

﴿نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۖ وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ ۖ فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

We know best what they say. And you ˹O Prophet˺ are not ˹there˺ to compel them ˹to believe˺. So remind with the Quran ˹only˺ those who fear My warning.

This verse contains solace (*tasliya*) for the Messenger of Allah ﷺ and eases his tension. Also, it is a severe warning and a strategic threat to the disbelievers (*kuffar*).

That is because Allah knows what they are saying of rejection towards the Messenger of Allah ﷺ, and all their repudiation of the Resurrection and the Gathering and everything that will happen after that. All of that is already known to Him, and He will gather them and inform them of what they did and said, and He will hold them accountable for that. So go easy on yourself, O Messenger of Allah, and relegate their case to Allah Most High. They will all return to Him, and you are not a dictator over them to compel them to have faith (*iman*) in what you have brought. Allah says:

﴿فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ – لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ﴾

So, ˹continue to˺ remind ˹all, O Prophet˺, for your duty is only to remind. You are not ˹there˺ to compel them ˹to believe˺.
(Ghashiya 88:21-2)

Then Allah Most High commands His Prophet ﷺ to remind using the Quran and what it contains of promises and threats, admonitions and warnings, and its rewards and punishments. Those punishments allude to the remnants of the [destructive endings of] previous nations that remain on earth to this day.[85] Moreover, remind people about what the Quran contains of stories of the earlier peoples and the results of their deeds, and the unleashing of punishment unto them because of their rejection of their messengers, as Allah says:

﴿لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِّأُولِي الْأَلْبَابِ ۗ﴾

In their stories there is truly a lesson for people of reason.
(Yusuf 12:111)

Allah says:

﴿فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ﴾

So narrate ˹to them˺ stories ˹of the past˺, so perhaps they will reflect.
(A'raf 7:176)

Allah says:

﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

[85] Doubtless some remnants from the destruction of the previous nations, and in some cases, their sites, still remain on earth today,.

So remind with the Quran ˹only˺ those who fear My warning.
(Qaf 50:45)

The way of the wise is to take reminders from the *Truthful Reminder* (*mudhakkir sadiq*) and the *Definitive News* (*khabr qat'i*). The *Truthful Reminder* refers to the Messenger of Allah, our master Muhammad ﷺ, the truthful and trustworthy one, while the *Definitive News* refers to the Quran, the Speech of the Lord of the Worlds. This definitiveness has been undeniably established because of its inimitability (*i'jaz*) which prevents anyone from matching the least of it. So the Quran is the Speech of Allah Most High in truth, conclusively, without a shadow of doubt. And the way of the wise is to learn lessons from the admonitions of the Speech of Allah, to take reminders from His Reminder, to protect oneself from His displeasure, and to act according to the dictates of those admonitions and Quranic reminders. It is *not* to turn a blind eye to them or pretend to not know them. Rather, he realizes that those admonitions and reminders are actually addressed *to him* and to every other wise person. Allah says:

﴿أَفَمِنْ هَٰذَا الْحَدِيثِ تَعْجَبُونَ – وَتَضْحَكُونَ وَلَا تَبْكُونَ وَأَنتُمْ سَامِدُونَ﴾

Do you find this revelation astonishing, laughing ˹at it˺ and not weeping ˹in awe˺, while persisting in heedlessness? (Najm 53:59-61)

For instance, 1) the body of Musa's Fir'awn in the museum located in Egypt's Tahrir Square, 2) Sodom and Gomorra under the Dead Sea, 3) the localities of 'Ad, Thamud and *Ashab al-Ukhdud* (the People of the Fire Pit) in the Arabian Peninsula, and 4) the burnt garden of the greedy brothers in Sura al-Qalam, the devastating flood of Iram in Sura Saba and the court of the Queen of Sheba in Sura Saba, all three in Yemen! And there are more! [t]

Allah says:

﴿فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ – كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ فَرَّتْ مِن قَسْوَرَةٍ﴾

Now, what is the matter with them that they are turning away from the reminder, as if they were spooked zebras fleeing from a lion?
(Muddaththir 74: 49-51)

So admonitions and reminders with the Quran generate a massive impact on the soul, create a spiritual protection over the heart, and are a tremendous inspiration which inspires listeners to perform good deeds because of that reminder and admonition. Whoever denies the impact of Quranic admonitions and reminders is ignorant of the Speech of Allah Most High. As a matter of fact, disbelief (*kufr*) is feared for him because it belies the words of Allah:

﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

So remind with the Quran those who fear My warning. (Qaf 50:45)

Allah says:

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنفَعُ الْمُؤْمِنِينَ﴾

But ˹continue to˺ remind. For certainly reminders benefit the believers.
(Dhariyat 51:55)

Allah says:

﴿فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ – سَيَذَّكَّرُ مَن يَخْشَىٰ﴾

So ˹always˺ remind ˹with the Quran˺ —˹even˺ if the reminder is

beneficial ˊonly to some ˋ. Those in awe ˊof Allah ˋ will be mindful ˊof it ˋ. (A'la 87:9-10)

Meaning: Reminding with the Quran aids one in fearing Allah and His threats, so one should adhere to the commands of Allah Most High and abstain from His prohibitions. And how excellent is the completion of this sura:

﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

So remind with the Quran ˊonly ˋ those who fear My warning. (Qaf 50:45)

Considering that Allah commenced it by mentioning the glorious Quran, as Allah says:

﴿ق ۚ وَالْقُرْآنِ الْمَجِيدِ﴾

Qaf. By the glorious Quran! (Qaf 50:1)

So he commenced and concluded it *by the Quran*. Allah states:

﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

So admonish with the Quran ˊonly ˋ those who fear My warning. (Qaf 50:45)

This contains a proof that the Prophet ﷺ has been commanded to give reminders, just as Allah commanded him to give admonitions. Allah says:

﴿وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا﴾

and caution them, and give them advice that will shake their very souls. (Nisa 4:63)

So the Prophet ﷺ is the master of those who give reminders and the master of those who give admonitions. And this is a proof of the effectiveness of giving reminders and admonitions time and time again, and the real-world benefit they provide. Allah says:

﴿وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنفَعُ الْمُؤْمِنِينَ﴾

But ˊcontinue to ˋ remind. For certainly reminders benefit the believers. (Dhariyat 51:55)

Allah says:

﴿فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ – سَيَذَّكَّرُ مَن يَخْشَىٰ﴾

So ˊalways ˋ remind ˊwith the Quran ˋ—ˊeven ˋ if the reminder is beneficial ˊonly to some ˋ. Those in awe ˊof Allah ˋ will be mindful ˊof it ˋ. (A'la 87:9-10)

So the intelligent individual who is fearful of the final outcome of his *iman*, will, of necessity, derive benefit. And for that reason, the Prophet ﷺ would give reminders with the Quran and what it contains of reminders about the hereafter, mentioning death and the Fire, elucidating the traits of the dwellers of the Garden and the traits of the denizens of the Fire, its mentioning Allah's Promises and Threats, glad-tidings and warnings, and discouragements and encouragements.

THE REMINDERS OF THE PROPHET ﷺ

Al-Bayhaqi and Abu Nuʿaym records that Anas ؓ relates that the Prophet ﷺ recited this *ayat*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded. (Tahrim 66:6)

Then the Prophet ﷺ said:

> The Fire was stoked for 1,000 years until it became red, then another 1,000 years until it became white, then for another 1,000 years until it became black, so now it is dark black. Its flames cannot be extinguished.

The Prophet mentioned the above hadith while a black man was in front of him and the man began weeping loudly. So Jibril ﷺ descended and said:

> Who is this individual weeping in front of you?
>
> He ﷺ said: "A man from Habsha' and he ﷺ praised him by mentioning his good qualities."
>
> Jibril replied: "Indeed, Allah the Exalted says: I swear by My Glory, My Sublimity, and My Sovereignty above My Throne, the eye of a servant will not cry in the world out of fear of Me except that I will make him laugh abundantly in the Garden."

Al-Hakim records with an authentic chain of narration that Ibn ʿAbbas ﷺ relates that when Allah revealed this *ayat*:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا

النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded. (Tahrim 66:6)

One day when the Prophet ﷺ recited this *ayat* to his Companions, a youngster among them fell down unconscious. Then the Prophet ﷺ placed his blessed hand on the young man's heart, and behold, he immediately regained consciousness.

The Prophet ﷺ then said to the young man: "Say: There is no god but Allah (*La illaha illa Allah*)" and he said it, then the Prophet gave him glad-tidings of the Garden.

His Companions said: "O Messenger of Allah, can we attain that also?"

He ﷺ said: "Have you not heard the words of Allah Most High:"

﴿ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾

This is for whoever is in awe of standing before Me and fears My warning." (Ibrahim 14:14)

Meaning: Anyone who actualizes this type of fear of Allah will certainly attain safety on the Day of Crowding. O Allah, make us among them! Imam Muslim and al-Tirmidhi record that Hanzala b. al-Rabiʿ ﷺ said:

> Abu Bakr al-Siddiq ﷺ met me and said: "How are you, O Hanzala?"

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

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النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

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His Companions said: "O Messenger of Allah, can we attain that also?"

He ﷺ said: "Have you not heard the words of Allah Most High:"

﴿ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾

This is for whoever is in awe of standing before Me and fears My warning." (Ibrahim 14:14)

Meaning: Anyone who actualizes this type of fear of Allah will certainly attain safety on the Day of Crowding. O Allah, make us among them! Imam Muslim and al-Tirmidhi record that Hanzala b. al-Rabiʿ ﷺ said:

> Abu Bakr al-Siddiq ﷺ met me and said: "How are you, O Hanzala?"

Hanzala said of himself: "Hanzala has become a hypocrite."

Abu Bakr exclaimed: "*Subhanallah* (*Transcendent is Allah from all flaws*), what are you saying?"

Hanzala said to him: "When we are with the Prophet ﷺ he reminds us about the Fire and the Garden so vividly, it's as if we are seeing it with our own eyes. But when we leave him and mix with our wives and our children and engage in our daily pastimes, we forget a great deal."

Abu Bakr ﷺ said: "I feel the same way."

So they both went to the Messenger of Allah ﷺ and mentioned that to him, and he ﷺ counselled them saying: "If you remained the same as you are when you are with me and equally as mindful, then the angels would shake your hand while you are on your bed and while you walk on your streets. However, O Hanzala, a time for this and time for that, a time for this and time for that, a time for this and time for that."

Look at the efficacy of the admonition and reminder of the Prophet ﷺ! Look at the impact upon the Companions by the reminder![86] Thus, the gatherings filled with reminders from the Quran have special effects, benefits, and impact. None deny this except the ignorant.

Allah says:

﴿كَلَّا إِنَّهَا تَذْكِرَةٌ – فَمَن شَاءَ ذَكَرَهُ – فِي صُحُفٍ مُّكَرَّمَةٍ – مَّرْفُوعَةٍ مُّطَهَّرَةٍ – بِأَيْدِي سَفَرَةٍ – كِرَامٍ بَرَرَةٍ﴾

But no! This ˹revelation˺ is truly a reminder. So let whoever wills be mindful of it. It is ˹written˺ on pages held in honour— highly esteemed, purified— by the hands of angel-scribes, honourable and virtuous. (*'Abasa 80:11-6*)

[86] That is to say, they felt such closeness to Allah as if they were seeing the Garden and the Fire. [t]

Allah says:

﴿إِنَّ هَٰذِهِ تَذْكِرَةٌ ۖ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا﴾

Surely this is a reminder. So let whoever wills take the ˹Right˺ Way to their Lord. (*Muzzammil 73:19*)

Allah says:

﴿إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ﴾

Surely in this is a reminder for whoever has a ˹mindful˺ heart and lends an attentive ear. (*Qaf 50:37*)

The Quran contains a certain spirit (*ruhaniyya*) which hearts and souls naturally love and incline towards, as mentioned previously, and all praise be to Allah, Lord of the Worlds.

And just as reminding with the Holy Quran uncovers the signs of Allah that are in the environment around us and within us, it also explains the proofs of Allah's existence and Incomparability (*Wahdaniyya*), and the perfection of His Attributes and the beauty of His Names.

Likewise, reminding with the Quran contains stories of the earliest peoples, the states of the previous nations, and explaining the ultimate outcomes of the good doers and evil doers.

Likewise, reminding with the Quran engenders submissiveness of heart, because the Quran has a powerful influence (*satwa*) and a guardianship (*haymana*) over the hearts and souls. This is because it is the Speech of Allah *ta'ala*, and speech is typically considered great according to the greatness of the speaker.

Al-Bayhaqi and others record that Abu Hurayra ﷺ relates that when the following *ayat* was revealed:

﴿أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ – وَتَضْحَكُونَ وَلَا تَبْكُونَ وَأَنتُمْ سَامِدُونَ﴾

Do you find this revelation astonishing, laughing ˊat itˋ and not weeping ˊin aweˋ, while persisting in heedlessness? (Najm 53:59-61)

Ahl al-Suffa[87] began crying until their tears began flowing down their cheeks. And when the Prophet ﷺ heard their crying, he also began crying with them. So we all began crying because of the crying of the Prophet ﷺ.

Then the Prophet ﷺ said: "None will enter the Fire who cries out of the fear of Allah Most High. None will enter the Garden who persists upon the disobedience of Allah Most High. Had you not committed sins, Allah would have removed you and brought other people who sin and then seek His forgiveness, and He, in turn, would forgive them."

This contains a proof that the way of the believer is to be submissive when listening to the Quran, to take lessons from it, and to adopt the fear of Allah Most High, precisely because it is *His Speech* whereby He addresses His servants, and is that which He would like them to listen to. It is not the way of the believer to be oblivious (*sahw*) and unmoved (*jumud*), unaffected, and lacking humility when he hears the signs of Allah being

[87] *Ahl al-Suffa* (the People of the Bench) refers to the disenfranchised Muslims who lived in Masjid al-Nabawi ﷺ and spent all their time learning from, and benefitting from, the company of the Prophet of Allah ﷺ, one of them being our master Abu Hurayra ﷺ. [t]

recited. Rather, Allah has actually described the believers as previously mentioned:

﴿وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ ۖ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ﴾

When they listen to what has been revealed to the Messenger, you see their eyes overflowing with tears... (Ma'ida 5:83)

The Quran is the most truthful of speech, so one must pay full attention to it and take reminders and admonitions from it. But, whoever does *not* give reminders using the Quran or take reminders from it, or does not admonish or receive admonition from it, then he will be subsumed under the censure in the following *ayat*:

﴿أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ – وَتَضْحَكُونَ وَلَا تَبْكُونَ – وَأَنتُمْ سَامِدُونَ﴾

Do you find this revelation astonishing, laughing ˊat itˋ and not weeping ˊin aweˋ, while persisting in heedlessness? (Dhariyat 53:59-61)

So it is the most truthful of speech because it is the Speech of Allah Most High that He revealed with His Knowledge.

In the hadith of Jabir ﷺ, when the Prophet ﷺ delivered a sermon (*khutba*), his eyes turned red and he raised his voice. His anger ﷺ intensified[88] as if he was warning the audience about an imminent army about to attack the city, saying:

[88] That is to say, his indignation and his passionate way of speaking would intensify. [t]

To proceed: Truly, the most truthful of speech is the Speech of Allah, and the best of guidance is the guidance of Muhammad (Allah bless him and give him peace). The worst affairs are the novel of them, and every novel affair is an innovation, and every innovation is misguidance, and every misguidance will be in the Fire.

The Final Hour has come upon you unexpectedly.

I was sent, in relation to the Final Hour, like this [while gesturing with his blessed index and middle fingers outstretched and joined together].

I take precedence over every believer, even more than his own soul. Whoever bequeaths wealth should leave it to his family, and whoever bequeaths a debt or belongings (*diya'*), then I will settle it or take responsibility of its rightful disposal, and I hold ultimate precedence over the believers.[89]

So the Speech of Allah Most High is the best speech, and speech, in general, is ranked according to the rank of the speaker, and esteemed according to the esteem of the speaker. So when one achieves certainty that it is the Speech of Allah, then you will magnify it and prefer it over the speech of man. This is because it is the best of speech, the most truthful of speech, containing the best of stories, the greatest of reminders, the most potent of admonitions, and the strongest dissuasions. It is incapacitating to orators, satisfying to the wise and the scholars, and convincing to the minds of the intellectuals and the nobles. They gained understandings from its meanings and drank handfuls from the ocean of its sciences and gnoses (*ma'arif*), deeming whatever they have learned from it to be but a mere drop from its ocean. And how could that *not* be the case, when Allah says:

[89] Narrated by Muslim, Ahmad, Nasa'i and others.

﴿قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾

Say, 'O Prophet,' "If the ocean were ink for 'writing' the Words of my Lord, it would certainly run out before the Words of my Lord were finished, even if We refilled it with its equal."
(Kahf 18:109)

So the knowledge of the scholars, the gnosis of the gnostics, and the knowledge of the entire creation in relation to the Knowledge of Allah Most High resembles the [water on the] beak of a sparrow compared to the ocean, as came in the hadith of Khidr with Musa (blessings and peace be upon our Prophet and them).

So the Speech of Allah is the best Speech one can admonish with, and the best Speech one must remind with. For this reason, the Prophet ﷺ used to commence his speeches with the Quran.

The hadith of 'Uqba b. 'Amir رضي الله عنه relates that the Prophet ﷺ delivered a speech, saying:

> To proceed: Indeed, the most truthful of speech is the Book of Allah, and the firmest handhold is the word of *taqwa* (Godfearingness), the best of ways is the way of Ibrahim (*millat Ibrahim*), and the best of sunnas in the sunna of Muhammad ﷺ. The noblest words are the remembrance of Allah (*dhikrullah*) and the best of stories is this Quran.
>
> The best of affairs are the most resolute of them, the worst of affairs are the novel of them, and the best of guidance is the guidance of the prophets. The noblest death is the death of the martyrs, and the blindest state is the blindness of misguidance after guidance. The best of knowledge is what benefits, the best of guidance is what is implemented, and the worst blindness is the blindness

of the heart.

The upper hand is better than the lower hand, and what is paltry and suffices is better than what is copious but distracts.

The worst of excuses are those made at the time of death, and the worst of regrets will be on the Day of Judgment.

Among people are those who do not perform salat except after the time has expired, and among them are those do not remember Allah except like a burden they are eagerly waiting to unload. The greatest sin of the tongue is constantly telling lies.

The best of riches is the contentment of the heart, the best of provisions is *taqwa*, the best of wisdom is the fear of Allah Most High, and the best of what is embedded in the heart is certainty (*yaqin*).

Constant distrust (*irtiyab*) is from disbelief, wailing and lamenting loudly (*niyahat*) is from the Pre-Islamic practices of ignorance, disguised treachery (*ghulul*) is from the dregs of Hellfire, and unpaid zakatable wealth will be tightly coiled around its owner in the Fire of Hell.

Rhyming-poetry is among the flutes of Iblis, wine is the gatherer of sin, women are the traps of Satan, and [the stage of] youth contains a portion of insanity.

The worst of earnings is accruing usury (*riba*), and the worst of food is consuming the wealth of the orphan.

The felicitous one derives admonitions from others, while the wretched one was wretched in the belly of his mother.

Verily, one of you will live until just four arms-length remain,[90] and the matter[91] will depend upon its conclusion.

The most consequential of his deeds will be his final deeds, and the worst reports are falsified reports.

Everything approaching is close.

[90] That is to say, a short time remains in his life. [t]

[91] That is, the matter of one's eternal salvation or damnation. [t]

Insulting a Muslim is corruption (*fusuq*), killing him is disbelief, eating his flesh[92] is disobedience to Allah, and the sanctity of his wealth is identical to the sanctity of his blood.

Whoever plays god over Allah[93] will be belied.[94] Whoever forgives others will be forgiven by Allah. Whoever pardons others will be pardoned by Allah. Whoever swallows his anger will be rewarded handsomely by Allah. Whoever is patient with a calamity,[95] Allah will give him something better than what he lost. Whoever conceals his good deeds, Allah will cause people to hear about it. Whoever is patient Allah will reward him exponentially. Whoever disobeys Allah, Allah will punish him. Whoever mocks and behaves foolishly with people will be mocked and considered foolish by them. Whoever maintains patience, Allah will reward them with double the reward. Whoever disobeys Allah will be punished by Allah.

O Allah, forgive me and my umma! O Allah, forgive me and my umma! O Allah, forgive me and my umma! I seek forgiveness from Allah for myself and for you![96]

[92] Namely, backbiting (*ghiba*).

[93] Hafiz al-Munawi comments on this in his *Fayd al-Qadir*: *Playing god* refers to pre-judging Allah and swearing oaths such as: truly so-and-so will definitely will be damned to Hellfire.

[94] Hafiz al-Munawi comments on this in his *Fayd al-Qadir*: *Will be belied* means that in reality, *the opposite* of what he swore would happen will occur as a sign to demonstrate the audacity of his claim, his boldness, arrogance, overconfidence, and the nonsense of his prediction. [t]

[95] i.e. a loss of any type

[96] Hafiz al-Munawi mentions in *Fayd al-Qadir*: This hadith teaches us that when someone supplicates for people, he should begin with himself. Narrated by al-Bayhaqi's *Dala'il*, Ibn 'Asakir via

Allah says:

﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

So remind with the Quran ˊonlyˋ those who fear My warning. (Qaf 50:45)

This contains a proof that among the most important functions of our master Muhammad ﷺ in the world is reminding and admonition, as Allah says:

﴿فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ﴾

So, ˊcontinue toˋ remind ˊall, O Prophetˋ, for your duty is only to remind. (Ghashiya 88:21)

Allah says in Sura al-Nisa (4:63):

﴿وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا﴾

Caution them, and give them advice that will shake their very souls. :63)

And the pulpit (*minbar*) shook from the force of his admonition ﷺ and his reminders, as in the hadith of Ibn ʿUmar ﷺ relates that the Prophet recited the following verse on the *minbar*:

ʿUqba b. ʿAmir al-Juhani ﷺ, Abu Nasr al-Sijzy's *al-Ibana* via Abu al-Darda' ﷺ in a *marfuʿ* report. And Ibn Abi Shayba recorded it via Ibn Masʿud ﷺ in a *mawquf*-report [i.e. attributed to a Companion and not up to the Prophet ﷺ], but his grading the hadith as *mawquf* is quite strange because the end of the hadith states: O *Allah, forgive me and my umma...* thrice?! [And obviously a Companion would not say that]. Also, al-Suyuti deemed this hadith to be good (*hasan*). [t]

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ﴾

They have not shown Allah His proper reverence—when on the Day of Judgment the ˊwholeˋ earth will be in His Grip, and the heavens will be rolled up in His Right Hand. Glorified and Exalted is He above what they associate ˊwith Himˋ! (Zumar 39:67)

While the Messenger of Allah ﷺ was saying this, he was shaking his fist back and forth. Then he continued, saying:

> The Lord aggrandizes Himself saying: "I am the Compeller! I am the Prideful! I am the King! I am the Almighty! I am the Generous One!"
>
> Then the *minbar* began to shake so hard while the Prophet ﷺ was standing on it that we thought he was certainly going to fall from it. (*Ahmad and this wording is his, and Muslim*)

And regarding Allah's word:

﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

So remind with the Quran ˊonlyˋ those who fear My warning. (Qaf 50:45)

...this contains a promise and a threat (*waʿd and waʿid*).

GLAD-TIDINGS & DIVINE THREATS

As for the promise (*waʿd*), it refers to informing about something that causes happiness and joy, and contains a glad-tiding. As for the threat (*waʿid*), it refers to a threat of punishment for those who disobey and rebel. Sometimes the word for promise (*waʿd*) is used, but what is intended is a threat (*waʿid*) out of mockery and derision [for the target].

This applies in the following verse with the word for promise (*wa'd*) is used, but the intended meaning is threaten. Allah says:

﴿النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا ۖ وَبِئْسَ الْمَصِيرُ﴾

ʿIt is ʾ the Fire with which Allah has threatened those who disbelieve. What an evil destination!" (Hajj 22:72)

So this is a derision of them, and means: if they were to have any promise, it would be the Fire.

In this vein, on numerous occasions Allah mentions the promise to the believers, and the threat to the disbelievers, the disobedient, and the rebellious.

So the promise of good and receiving that which will please one often creates motivation and inspires one to perform obedience, while the threat of punishments and penalties often creates fear and disinclination towards contraventions and reduces acts of obedience (*taqsir fi al-ta'at*).

And likewise, this applies to glad-tidings and warnings.

In countless *ayats* of the Quran, Allah Most High has paired promises and threats (*wa'd wa wa'id*), glad-tidings and warnings (*bashara wa nadhara*), and encouragement and discouragement (*targhib wa tarhib*). This, in order for the servant to be desirous of what Allah possesses and promised of rewards, and also to be fearful of Allah's punishments and penalties, and for his state to be balanced between fear and hope, hoping for the Mercy of Allah while fearing His punishment. Allah says about the believers:

﴿أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾

ʿAre they better ʾ or those who worship ʿtheir Lord ʾ devoutly in the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of their Lord? Say, ʿO Prophet, ʾ "Are those who know equal to those who do not know?" None will be mindful ʿof this ʾ except people of reason. (Zumar 39:9)

The poet said:

الى بابك العالي مددت يد الرجا

ومن جاء ذاك الباب لا يختشي الردى

To Your Lofty door have I stretched my hand in hopes

And whoever comes to that door does not fear humiliation

This is the way of the wise; the scholars of the religion of Allah. Those who ensoul their words with good deeds, maintain hope in the Mercy of Allah Most High, and adopt safety measures for the hereafter.

ON SINS

They look to the shortcomings in their deeds, their falling into minor sins and major sins, and are fearful of that. However, they also look to the vastness of Allah's Forgiveness and His Mercy and they hope for it. Allah says:

﴿نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ﴾

Inform My servants ʿO Prophet ʾ that I am truly the All-Forgiving, Most Merciful (Hijr 15:49)

Allah says:

﴿اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَّحِيمٌ﴾

Know that Allah is severe in punishment and that He is All-Forgiving, Most Merciful. (Ma'ida 5:98)

In the hadith narrated by al-Tirmidhi and others, Anas ﷺ relates that the Prophet ﷺ said:

> Allah said: "O Son of Man, as long as you supplicate to Me and place your hopes in Me, I will forgive you regardless of what you did in the past, and I will not be bothered by that."
>
> "O Son of Man, if your sins reach the sky but you seek forgiveness from Me, I will forgive you and I will not be bothered by that."
>
> "O Son of Man, if you come to Me with an earth full of sins but then you meet Me while not associating any partners with Me, I will come to you with an earth full of forgiveness."

May Allah have mercy on the poet who said:

الهي عبدك العاصي اتاك – مقرا بالذنوب وقد رجاك
فان ترحم فانت لذاك – اهل وان تطرد فمن يرحم سواك

Oh my God! Your disobedient servant has come to You
Confessing great sins, yet hoping in You
If You show mercy, then it is Your prerogative to do so
But if You expel us, who then will show us mercy besides You?

And may Allah have mercy on the poet who said:

الهي ويا من عليه اعتمادي – وعفوك قصدي وهديك زادي
وقفت ببابك ارجو نجاة – وما لي سواك مجيرا اناجي
فيا رب لا تخزني انت عوني – تقبل دعائي وسدد خطاي
ولا تشقني واصرف السوء عني – وهب لي رضاك واقبل دعائي
امين!

Oh my God! O You upon whom I rely
Your Forgiveness is my goal and Your Guidance is my provision
I 'm standing at Your door, hoping for salvation
And I have no one to save me besides You whom I call
So O Lord! Disgrace me not; You are my Support
Accept my supplication and overlook my wrongdoing
Do not make me miserable and avert evil from me
And grant me Your Good Pleasure and accept my supplication. Amin!

Imam al-Shafi'i ﷺ said:

اليك اله الخلق ارفع رغبتي – وان كنت يا ذا المن والجود مجرما
ولما قسا قلبي وضاقت مذاهبي – جعلت الرجا مني لعفوك سلما
تعاظمني ذنبي فلما قرنته – بعفوك ربي كان عفوك اعظما
وما زلتَ ذا عفو عن الذنب لم تزل – تجود وتعفو منة وتكرما
الستَ الذي غذيتني وهديتني – وما زلت منانا علي ومنعما
عسي من له الاحسان يغفر زلتي – ويستر اوزاري وما قد تقدما

To You, O Creator of all, do I raise my aspirations

Even if I am, O Bestower and Generous One, a criminal

And since my heart has hardened and my life has become constricted

I have made my hope in Your Pardon my ladder

My sins have piled up on me, yet when I compare them

To Your Pardon, O My Lord, then Your Pardon is far greater

And You have not ceased being the All-Forgiving of sins and You continue...

To show generosity and pardon out of pure bounty and generosity

Are You not the One who nourished and guided me?

And You have never stopped being gracious to me and beneficient

Perhaps the One of Great Excellence will forgive my wrongdoings

And conceal my sins and what I have sent forth

And may Allah have mercy on the poet who said:

يا رب قد عظمت ذنوبي كثرة – ولقد علمتُ بان عفوك اعظم

مالي اليك وسيلة الا الرجا – وجميل عفوك ثم اني مسلم

O Lord! My sins have piled up greatly

However, I know that Your Forgiveness is far greater

I have no way to You except through hope

And Your Beautiful Forgiveness, and the fact that I am Muslim

Allah states:

﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

So remind with the Quran 'only' those who fear My warning.
(Qaf 50:45)

This *ayat* creates fear from the threat of Allah Most High. Hence, the servants must fear His punishment because His punishment is painful, and adopt safety measures against His penalties because his penalties are severe, as Allah has previously mentioned.

Allah has described various punishments and penalties for various contraventions, some more severe than others. So He threatened the disbelievers with punishment, and He threatened the disobedient and corrupt in a general way. He threatened the disobedient who abandon salat, the disobedient who withhold zakat, the disobedient who abandon fasting, the disobedient who abandon hajj, and He issues severe threats for all mortal sins.

So there is the threat of a painful punishment for the disbelievers. Allah says:

﴿النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا ۖ وَبِئْسَ الْمَصِيرُ﴾

'It is' the Fire with which Allah has threatened those who disbelieve. What an evil destination!" (Hajj 22:72)

Allah says:

﴿وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۖ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيَكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا﴾

And say, ˊO Prophet, ` " ˊThis is ` the truth from your Lord. Whoever wills let them believe, and whoever wills let them disbelieve." Surely We have prepared for the wrongdoers a Fire whose walls will ˊcompletely ` surround them. When they cry for aid, they will be aided with water like molten metal, which will burn ˊtheir ` faces. What a horrible drink! And what a terrible place to rest! (Kahf 18:29)

So the torment of the disbelievers is painful and severe in *Jahannam*, eternally, forevermore. Allah says:

﴿هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِّعَتْ
لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ الْحَمِيمُ – يُصْهَرُ بِهِ
مَا فِي بُطُونِهِمْ وَالْجُلُودُ – وَلَهُم مَّقَامِعُ مِنْ حَدِيدٍ – كُلَّمَا أَرَادُوا
أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ﴾

These are two opposing groups that disagree about their Lord: as for the disbelievers, garments of Fire will be cut out for them and boiling water will be poured over their heads, melting whatever is in their bellies, along with their skin. And awaiting them are maces of iron. Whenever they try to escape from Hell—out of anguish—they will be forced back into it, ˊand will be told, ` "Taste the torment of burning!" (Hajj 22:19)

In this *ayat*, Allah the Exalted mentions various types of punishments for the disbelievers, which causes the wise ones to fear them, and distance themselves from disbelief (*kufr*) and its various manifestations.

There are a great number of verses wherein Allah Most High threatens the disbelievers with the punishment of the Fire; every Muslim knows them. He threatens the disobedient in general and cautions His believing servants from falling into disobedience.

PROTECTION OF THE FAMILY

Allah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُونَ اللَّهَ
مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

O believers! Protect yourselves and your families from a Fire whose fuel is people and stones, overseen by formidable and severe angels, who never disobey whatever Allah orders—always doing as commanded. (Tahrim 66:6)

Every believer must protect himself and his family from the Fire. So one should adopt the commands of Allah and instruct his family to follow them, and refrain from the prohibitions of Allah and prohibit his family from that as well. This is because he is a shepherd and his family is his flock, and every shepherd is responsible for his flock. This notion appears in the hadith of Ibn ʿUmar ﷺ who relates that the Prophet ﷺ said:

> Each of you is a shepherd, and each of you are responsible for his flock:
>
> So the imam is a shepherd, responsible for his congregation.
>
> The man is a shepherd for his family, responsible for his flock.
>
> The woman is a shepherd for her husband's house, she is responsible for her flock.
>
> The servant is a shepherd over the wealth of his master,[97] responsible for his flock.
>
> A son is a shepherd over his father's wealth, responsible for his flock.

[97] Nowadays, this can be likened to the employee/employer relationship, and Allah knows best. [t]

So each of you are shepherds and each of you are responsible for his flock. (*Narrated in Ahmad*)

Allah threatens those who commit disobedience and warns them of the punishment of the Fire, and invites them to repent (*tawba*) from their sins until they turn to Him. Allah says:

﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ ۚ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا – يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا – إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾

'They are ' those who do not invoke any other god besides Allah, nor take a ˊhuman ' life—made sacred by Allah—except with ˊlegal ' right, nor commit fornication. And whoever does ˊany of ' this will face the penalty. Their punishment will be multiplied on the Day of Judgment, and they will remain in it forever, in disgrace. As for those who repent, believe, and do good deeds, they are the ones whose evil deeds Allah will change into good deeds. For Allah is All-Forgiving, Most Merciful. (Furqan 25:68)

Just as Allah invites all His servants who transgress to repentance and penitence, as Allah says:

﴿قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ – وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ – وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ – أَن

تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَّطتُ فِي جَنبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّاخِرِينَ﴾

Say, ˊO Prophet, that Allah says, ' "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins. He is indeed the All-Forgiving, Most Merciful. Turn to your Lord ˊin repentance ', and ˊfully ' submit to Him before the punishment reaches you, ˊfor ' then you will not be helped. Follow ˊthe Quran, ' the best of what has been revealed to you from your Lord, before the punishment takes you by surprise while you are unaware, so that no ˊsinful ' soul will say ˊon Judgment Day ', 'Woe to me for neglecting ˊmy duties towards ' Allah, while ridiculing ˊthe truth '.' (Zumar 39:53)

MUSLIMS IN THE FIRE

Imam Muslim records that Abu Saʿid ﷺ relates that the Prophet ﷺ said:

> As for the denizens of the Fire who are its rightful denizens,[98] they will not die therein nor live. However, there are such people who will enter the Fire because of their sins[99] and will die a death leaving them charred black, until permission will be granted for them to receive the Intercession (*Shafa'at*). Then they will be brought in scattered parts and cast into the rivers of the Garden. Then it will be said: 'O Dwellers of the Garden, pour the water of Paradise onto them.' Then they will grow the way plants grow in a flood.[100]

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[98] This refers to the disbelievers in all their manifestations because they will abide therein eternally, i.e. permanently.

[99] They refer to Muslims who are among the people of disobedience (*ahl al-ma'asi*).

[100] Imam al-Nawawi states [in his Commentary on *Sahih Muslim*]:

Outwardly—and Allah knows best—from the meanings of this hadith is that the disbelievers (*kuffar*), who are the denizens of the Fire and those who warrant eternity therein, will not die therein nor live a life attaining any benefit whatsoever nor experiencing any relaxation in it, as Allah says:

﴿لا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا وَلا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا﴾

where they will not ˊallowed to beˋ finished by death, nor will its torment be lightened for them. (Fatir 35:36)

And He says:

﴿ثُمَّ لا يَمُوتُ فِيهَا وَلا يَحْيَى﴾

where they will not ˊbe able toˋ live or die. (A'la 87:13)

This is in accordance with the opinion of the scholars of truth: that the bliss of the dwellers of the Garden is eternal, and the punishment of the denizens of the Fire is eternal. As for the words of the Prophet ﷺ: *However, there are such people who will enter the Fire because of their sins...* it refers to the sinful *among the Muslims*, Allah will cause them to die [in the Fire] after punishing them for a period of time that Allah Most High will decree. And this *death* is a death that is real. It will terminate their consciousness. Their punishment will be commensurate to their sins, then He will cause them to die.

They will, then, remain confined to the Fire without any consciousness, for a period of time that Allah will determine. Then they will come out of the Fire being dead, having become charred black. Then they will be carried in groups of scattered parts the way you would carry luggage and cast into the rivers of the Garden. Then *the water of life* (*ma' al-hayat*) will be poured onto them and they will grow the way plants grow after a flood in terms of the quickness of its growth and the weakness of the plant. So they will emerge, because of their weakness, yellow and contorted. Then their strength will gradually increase after that and they will

Al-Bukhari and the *Sunan* collections record that ʿImran b. al-Hisin رضي الله عنه relates that the Prophet ﷺ said:

> People will be removed from the Fire because of the Intercession (*Shafa'at*) of Muhammad ﷺ and they will be admitted into the Garden and named *Jahannamiyyin*.

Among the threats that have been transmitted about tyrants, arrogant ones and their ilk, is what has been recorded by Imam Ahmad and al-Tirmidhi, via Abu Hurayra رضي الله عنه who relates that, the Prophet ﷺ said:

> A neck (*ʿunuq*) will come out of the Fire on the Day of Judgment with two eyes whereby it will see, two ears whereby it will hear, a tongue whereby it will speak, saying: "I have been assigned to three: 1) whoever supplicates to another god besides Allah, 2) every stubborn tyrant, and 3) image-makers."

Imam Muslim and others relate that Abu Hurayra and Abu Saʿid رضي الله عنهما relates that the Prophet ﷺ said:

> Pride is My cloak and haughtiness is My lower garment, and whoever contends with Me in the slightest way for these two traits, I will severely punish him.

So the believer must fear the threat of Allah's punishment, and thus distance himself from His prohibitions and avoid all mortal sins (*kaba'ir*) and minor contraventions.

It is obligatory to adopt the commands of Allah Most High in hopes of His Bounty, His Mercy and His reward, joyful for the Bounty of Allah Most High, desirous of His Promises, and delighted with what Allah promised to His righteous servants:

appear in their true form in the Garden, with their forms utterly perfected. This is the outward meaning of the hadith. And Allah knows best. [t]

Allah says:

﴿قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ﴾

Say, "In Allah's grace and mercy let them rejoice. That is far better than whatever ˹wealth˺ they amass." (Yunus 10:58)

Allah says:

﴿يَسْتَبْشِرُونَ بِنِعْمَةٍ مِّنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ﴾

They are joyful for receiving Allah's grace and bounty, and that Allah does not deny the reward of the believers. (Al-'Imran 3:174)

Allah says:

﴿وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ – أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَن سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ﴾

We have commanded people to honour their parents. Their mothers bore them in hardship and delivered them in hardship. Their ˹period

of˺ bearing and weaning is thirty months. In time, when the child reaches their prime at the age of forty, they pray, "My Lord! Inspire me to ˹always˺ be thankful for Your favours which You blessed me and my parents with, and to do good deeds that please You. And instil righteousness in my offspring. I truly repent to You, and I truly submit ˹to Your Will˺." It is from these ˹people˺ that We will accept the good they did, and overlook their misdeeds—along with the residents of Paradise, ˹in fulfilment of˺ the true promise they have been given. (Ahqaf 46:15-6)

O Allah, make us among them by Your Mercy, O Most Merciful of the Merciful!

O Allah, increase us and do not decrease us, honour us and do not dishonour us, give us and do not deprive us, and prefer us and do not prefer others over us!

O Allah, please us and be pleased with us!

O Allah, make the outcomes of all our affairs excellent, and deliver us from the humiliation of this world and the punishment of the hereafter!

O Allah, our Lord, grant us goodness in this world, goodness in the hereafter, and deliver us from the torment of the Fire!

May Allah have mercy on the poet who said:

يا من اليه بجوده اتوسل – وعليه في كل الامر اعوّل
ادعوك رب تضرعا وتذليلا – فاذا رددت يدي فمن ذا اسال
قد قادني املي اليك ودلني – جود عليك وفاقة وتذلل
وعلمت انك لا تخيب املا - اضحى لجودك يا كريم مؤمل
فبنور وجهك كن لذنبي غافرا – فعليك في غفرانه اتوكل

O You to Whom, by Your Generosity, I seek intermediation - And upon Him Who in every circumstance do I rely

I supplicate to You, Lord, in all humility and meekness - but if You

send me away emptyhanded, then who will I call upon

My hopes in You motivates me and Your Generosity guides me - And also my desperate poverty and lowliness

And I know that You never dash the hopes that have been made known – because of Your Generosity O Generous One – of those who hope in You

So by the Light of Your Countenance, to my sins, be forgiving – and upon You, for there forgiveness, do I rely

May Allah be pleased with Imam al-Shafi'i in his humble plea to Allah:

بموقف ذلي دون عزتك العظمى – بمخفي سر لا احيط به علما
باطراق راسي باعترافي بذلتي – بمد يدي استمطر الجود والرحما
باسمائك الحسنى التي بعض وصفها – لعزتها يستغرق النثر والنظما
بعهد قديم من الست بربكم – بمن كان مكنونا فعلمته الاسما
اذقنا شراب الانس يا من اذا سقى – محبا شرابا لا يضام ولا يظما

Given my lowliness beneath Your Supreme Glory – by the hidden secret which I have no knowledge of

By the lowering of my head, by the confession of my worthlessness – by the extending of my hands seeking Your rain of generosity and mercy

By Your Beautiful Names, which are but some of Your description – it is by their Glory that prose and poetry are drenched

By the ancient covenant of 'Am I not Your Lord?' – by the one who was concealed ﷺ and to whom You taught the names

Give us a taste of the drink of divine intimacy, O You who, when You quench the thirst of the lover, they are not harmed or left thirsty

In the same vein, contained within *reminding with the Quran* is actually a reminder of Allah's blessings and favours, and mentioning the days we will meet Him.

Likewise, the benefits of *reminding with the Quran* has no limits and are innumerable. If that were untrue, then Allah would have not said:

﴿فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ﴾

So remind with the Quran 'only' those who fear My warning.
(Qaf 50:45)

Understand this, and may Allah teach us and you what benefits us in this world and the next, and we seek refuge with Allah the Great from knowledge that does not benefit.

CLOSING DU'A

O Allah, increase us in knowledge and do not misguide our hearts after you have guided us, and bestow us with special mercy directly from You. Indeed, You are the Bestower.

May Allah the Great send prayers upon our master Muhammad, the possessor of magnificent character, and upon his family and companions, and upon us with them at every instance and every breath, commensurate to what the Great Knowledge of Allah encompasses, *amin!*

All praise be to Allah.

The compilation of this book was completed on the 10th of Muharram 1413 AH (circa July 11th 1992 CE), and that was due to the grace (*tawfiq*) of Allah Most High, His Assistance, and His Support.

I ask Allah *ta'ala* to benefit me by it, and benefit others by it, and to place light and guidance (*nur wa hidaya*) in it.

May Allah reward our master Muhammad (Allah bless him

and his family and give them peace) on our behalf with what he truly deserves.

Praise be to Allah in the commencement and the conclusion in a way that You, our Lord, love to be praise and are pleased with. And may peace and blessings be upon our master Muhammad, and upon his family and companions, and upon us and our parents, and whoever has rights over us, and upon all Muslim men and women, forever and ever and ever, *amin!*

About the Translator

RASHAD JAMEER has studied traditional Islamic sciences with scholars in Toronto (Canada), Cairo (Egypt), and Tarim (Yemen), and teaches Islam at local mosques and delivers sermons in the Greater Toronto Area. Since founding *Wasila Press* in December of 2015, he has 17 books published as of 2019 with publishers such as Mathabah and Bukhari (Canada), Imam Ghazali (USA), and Beacon Books and Islamic Texts Society (UK). Seminars have been conducted about his various titles in Toronto, Chicago and Philadelphia (USA), Bogata (Colombia), and San Fernando (Trinidad). He resides and works in Toronto, Canada.

THE TAFSIR OF SURA QAF was written for seekers who wish to learn the meanings of the Book of Allah and deepen their connection to the Messenger of Allah ﷺ by the Syrian gnostic (*'Arifbillah*) and lover of the Prophet ﷺ, Shaykh 'Abdullah Sirajuddin al-Husayni ؒ. The blessings of the Quran are infused into the wisdom of its meanings. Sura Qaf comprises timeless messages focusing the reader on the hereafter, transporting him to the time of his own death (*sakrat al-mawt*), removing the veil from the Recording Angels (*raqibun 'atid*) on his shoulders, and placing him squarely in the middle of the Day of Judgment. Yet, despite this sura's heavy focus on the *akhira*, it is Shaykh 'Abdullah Sirajuddin's love of the Prophet ﷺ that surfaces throughout this work.

SHAYKH 'ABDULLAH SIRAJUDDIN AL-HUSAYNI ؒ was a descendant of Imam Husayn b. 'Ali b. Abu Talib ؓ from his father's side. Shaykh 'Abdullah was born into an honorable and pious family just prior to the collapse of the Ottoman Empire in 1923 CE. During his childhood, the Shaykh was surrounded by the love and care of his father, Shaykh Muhammad Najib Sirajuddin, who was also a leading scholar of *tafsir*, *fiqh*, *hadith* and *tasawwuf*. Shaykh 'Abdullah Sirajuddin was known to see the Prophet ﷺ frequently in his dreams and whilst awake. In one such vision, the Prophet ﷺ told him: "*you are our dedicated servant*" after which the Shaykh would say: "The Prophet is pleased to have me as his servant." He passed away on March 4th, 2002 CE in Syria and was buried in the Sha'baniyya complex, next to the graves of its Ottoman founders.